

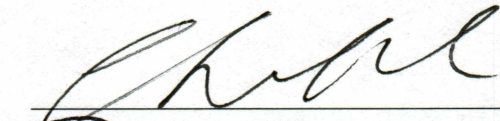
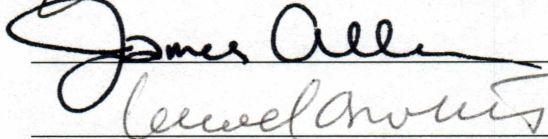


THE ROLE OF SPIRITUALITY IN ATHABASCAN
RECOVERY AND SOBRIETY

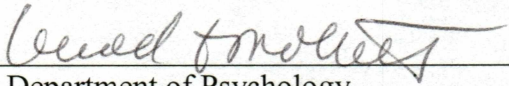
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Dolores Gregory Scoville

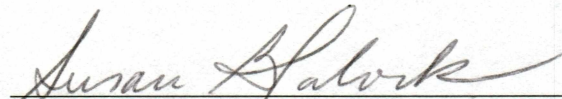
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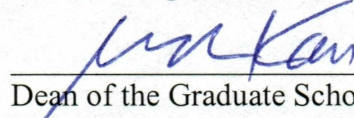



Advisory Committee Chair


Chair, Department of Psychology

APPROVED:


Dean, College of Liberal Arts


Dean of the Graduate School

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Date

THE ROLE OF SPIRITUALITY IN ATHABASCAN
RECOVERY AND SOBRIETY

A
THESIS

Presented to the Faculty
of the University of Alaska Fairbanks
in Partial Fulfillment of the Requirements
for the Degree of

MASTER OF ARTS

By

Dolores Gregory Scoville, B.S.

Fairbanks, Alaska

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Abstract

It is well documented that Alaska leads the nation in alcohol dependence and abuse. There are studies that document the high abuse levels among Alaska Natives along with corresponding economic costs and lost productivity. The purpose of this study was: (a) to determine the definition of spirituality of a purposive sample of Athabascan Indians of Interior Alaska and (b) to discover what role spirituality plays in Athabascan recovery and sobriety. Nine life history interviews were examined from the People Awakening Project at the University of Alaska Fairbanks. A Grounded Theory Analysis was used to yield culturally relevant results. A definition of spirituality was determined and the role that spirituality plays in Athabascan recovery and sobriety was discovered. Athabascan recovery does not correspond entirely with traditional western treatment methods but there are some similarities in the recovery process common to both. Four of the nine interviews discussed attendance of AA groups or counseling as a help in their recovery. It is recommended that further study with other Alaska Native groups would be beneficial to identify protective and resiliency factors of spirituality and determine how to incorporate these factors for prevention of alcohol dependence.

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Acknowledgments

I graduated with a degree in Accounting in 1974 from Brigham Young University in Provo, Utah. I spent 25 years as an income tax consultant for private clientele filing personal, small business, and farm taxes. I was busy raising a family of seven sons and one daughter while living on a farm where we grew hay and raised cows, chickens, pigs, and turkeys. In 1996 I lost my husband to cancer and was left with seven children at home.

About this same time I discovered that some of my children had been subjected to childhood sexual abuse and in order to understand the subject better I read many books. I helped my children through the healing process and I learned many things in doing so. I felt that I had a lot to contribute in helping other people so I decided to go back to school and study psychology. On a trip to Alaska while I was visiting my family, I went to the University of Alaska Fairbanks and looked into the psychology program they offered. I felt the program had been made for me.

I moved back home to Fairbanks in 1999 and enrolled in school and a year later was accepted into the Community Psychology Master's program. I was hired to participate in gathering research for UAF by collecting life histories from native people all over Alaska. The research work was for the People Awakening Project. People shared their life stories and the topic of interest was alcohol. I was a little hesitant because I grew up in a family that did not drink alcohol and I did not have personal experience with alcohol abuse. Despite that, I found that I could relate with the people I interviewed because of our common native heritage and their familiarity with my

family. I chose to do my thesis with this research in an effort to learn what factors are helpful in recovery and sobriety.

I express thanks to all those who participated in the project, for sharing their stories with the university and me in an open and honest way. Many of them shared their stories in the hopes that it would help others.

I thank Dr. Jerry Mohatt for advising me during the writing of my thesis. Together, the two of us could accomplish more in three minutes than anyone else I know. His knowledge and understanding of the topic was very helpful to me. I appreciate his open encouragement and acceptance of my work.

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Lastly, I thank my Heavenly Father for the inspiration and insight I received while working on this thesis. Prayers were answered and at times I felt the words I wrote came from a source greater than myself.

Introduction

According to the American Psychological Association *Diagnostic and Statistical Manual of Mental Disorders*, 4th edition (*DSM-IV*), alcohol dependence and abuse are among the most prevalent mental disorders in the general population of the United States. Nationally, prevalence of dependence and abuse is about 7%, and according to reports from the State of Alaska Advisory Board on Alcohol and Drug Abuse (2001), the rate is nearly 14% in Alaska. Alaska ranks first among all states in alcohol mortality, and has the highest incidence of Fetal Alcohol Syndrome in the world. In rural Alaska, alcohol-related deaths are seven times the national average (State of Alaska Advisory Board on Alcoholism and Drug Abuse, 1999). Alcohol related suicides in Alaska have exceeded national rates nearly two-fold, and the percentages are significantly higher among Alaska Natives than among non-Natives (Segal, 1998). Hlady and Middaugh (1988) report that Alaska Natives comprise 14% of the state's population but represent 33% of the state's suicides, with the rate almost twice as high in rural areas. There is much evidence that the Alaska Native population has a high alcoholism rate.

Hesselbrock, Segal, and Hesselbrock (2000) state that the term Alaska Natives often collectively refer to three indigenous groups: Eskimos, Indians and Aleuts. Eskimos include the Yup'ik, Inupiat, and Alutiiq who represent 8.5% of the Alaskan population. Indians include Tlingit, Haida, Tsimshian and Athabaskan tribes who comprise about 5.4% of the population. Aleuts, which include some Yup'iks in the

Bristol Bay Region and many Alutiiqs who call themselves “Aleuts”, make up about 2% of the population and live in the Aleutian Island chain and the Alaska Peninsula.

The purpose of this thesis is to understand the role of spirituality in recovery and sobriety in a sample of Alaska Natives. Harold Napoleon, a Yup’ik Eskimo, studied the history of Alaska Natives, the history of alcoholics and abusers, and listened to the native elders tell their stories. Napoleon (1991) states that the primary cause of alcoholism is not physical, but spiritual, and if the disease is not physical then the cure must also be of the spirit.

This thesis will use the conceptual framework that spiritual variables may be important protective or recovery factors against alcohol abuse. Hazel and Mohatt (2001) have stated that for the person on the path of sobriety, the real work towards recovery involves desiring to be at peace with oneself, maintaining connections with the land, generating pride in one’s cultural traditions, seeking help from elders, spiritual leaders, or a higher power, and working to achieve balance and harmony in one’s life and a sense of continuity, inspiration, and coherence.

The research questions that will be explored during the study are as follows:

How is spirituality defined in a purposive sample of Athabascans?

What is the role of spirituality in recovery and maintaining sobriety?

These questions will be explored by a grounded theory analysis of nine life history interviews of Athabascan Natives. Researchers collected the data for the People Awakening Project at the University of Alaska Fairbanks, in the Department of Psychology. The People Awakening Project is a collaborative study between university

scientists and community members to identify protective and resiliency factors among Alaska Natives who have recovered or do not abuse alcohol (Hazel & Mohatt, 2001).

Literature Review

This section will cover the definition of alcoholism and how it is classified in the *DSM-IV*. The costs of alcohol abuse will be examined, followed by the definition of spirituality as understood from a Western, Native American, and Alaska Native perspective. This will be followed by a description of spirituality in the recovery process from alcohol abuse as described in current research.

The Definition of Alcoholism

The *DSM-IV* does not use the term alcoholism, instead it describes two use disorders: (a) Alcohol Dependence and (b) Alcohol Abuse. Alcohol Related Disorders are classified under the Substance Use Disorders. The essential feature of Substance Dependence is a cluster of cognitive, behavioral, and physiological symptoms indicating that the individual continues use of the substance despite significant substance-related problems (see Table 1). There is a pattern of repeated self-administration that usually results in tolerance, withdrawal, and compulsive drug-taking behavior. Dependence is diagnosed if three or more of the symptoms listed in Table 1 occur in the same twelve-month period.

The *DSM-IV* defines Substance Abuse as a maladaptive pattern of substance use manifested by recurrent and significant adverse consequences related to the repeated use of substances. These problems must occur recurrently during the same twelve-month period (see Table 2).

TABLE 1

DSM-IV Criteria for Substance Dependence

A Maladaptive pattern of substance use leading to clinically significant impairment or distress as manifested by three or more of the following, occurring at any time in the same 12-month period:

1. Tolerance as defined by either a need for increased amounts of the substance to achieve intoxication or desired effect, or markedly diminished effect with continued use of the same amount of the substance.
 2. Withdrawal as manifested by either the characteristic withdrawal syndrome or use of the same (or closely related) substance to relieve or avoid withdrawal symptoms.
 3. The substance is often taken in larger amounts or over a longer period than was intended.
 4. There is a persistent desire or unsuccessful efforts to cut down or control substance use.
 5. A great deal of time is spent in activities necessary to obtain the substance and use the substance.
 6. Important social, occupational, or recreational activities are given up or reduced because of substance abuse.
 7. Continued use despite knowledge of persistent or recurrent physical or psychological problems exacerbated by the substance.
-

Source: American Psychiatric Association (1994). *Diagnostic and Statistical Manual of Mental Disorders* (4th ed.), p.181. Washington, DC: American Psychiatric Association.

TABLE 2

DSM-IV Criteria for Substance Abuse

A maladaptive pattern of substance use leading to clinically significant impairment or distress, as manifested by one or more of the following occurring within a 12-month period:

1. Recurrent substance use resulting in a failure to fulfill major role obligations at work, school, or home.
2. Recurrent substance use in situations in which it is physically hazardous.
3. Recurrent substance-related legal problems.
4. Continued substance use despite having persistent or recurrent social or interpersonal problems caused or exacerbated by the effects of the substance.
5. The symptoms have never met the criteria for substance dependence for this class of substance.

Source: American Psychiatric Association (1994). *Diagnostic and Statistical Manual of Mental Disorders* (4th ed.), p.181. Washington, DC: American Psychiatric Association.

The National Institute on Alcohol Abuse and Alcoholism (2001) considers alcoholism, also known as alcohol dependence, a disease that includes four symptoms: Craving--a strong need or urge to drink, loss of control--not being able to stop drinking once drinking has begun, physical dependence--displaying withdrawal symptoms such as nausea, sweating, shakiness, and anxiety after stopping drinking, and tolerance--the need to drink greater amounts of alcohol to get "high". Alcoholism is viewed as a disease. It is chronic and can last a person's lifetime. It usually follows a predictable course and has symptoms. Alcoholism tends to run in families and the risk for developing alcoholism is influenced by a person's genes, upbringing, and lifestyle. An alcoholic will continue to drink despite serious family, health, or legal problems.

Benjamin Rush of Philadelphia, who was perhaps America's foremost physician, first introduced the disease model of alcoholism (Lender, 2001). He wrote *An Inquiry Into the Effects of Ardent Spirits on the Human Mind and Body* in 1784. Rush classified chronic drunkenness as a disease. He identified alcohol as the addictive agent that led drinkers through an addiction process. Rush claimed that the imbibitor lost control over drinking and was controlled by alcohol.

The disease concept outlined by Benjamin Rush has continued to the present where the modern definition of alcoholism includes four key components (Lender, 2001). The first is physical dependence, which after heavy drinking episodes is characterized by withdrawal symptoms. Withdrawal includes suffering from shakes, nausea, sweating, agitation, or a combination of these symptoms. A second component is the compulsion to drink, or craving for alcohol. A third is the inability of a drinker to

stop drinking once started or loss of control. The last component is tolerance, which is the need for larger quantities of alcohol in order to feel the effects.

Genetics may explain why individuals are vulnerable to alcoholism but environmental factors also play a role. These factors include demographic, religious, social, and cultural influences. Individual drinking patterns and local rates of alcoholism and alcohol abuse can be affected by the drinking behavior of family, friends, ethnic or religious groups as well (Lender, 2001).

The Costs of Alcohol Abuse

Alcoholism is a destructive force among Native Americans. The United States Indian Health Service (IHS) has declared substance abuse among Native Americans as the number one health problem facing this population (Garrett & Carroll, 2000). Statistics from the National Center for Health Statistics/Indian Health Service support these findings. According to Hesselbrock, et al. (2000), from 1991 to 1993 the age-adjusted alcoholism mortality for the Alaska IHS region was 50.6 deaths per 100,000. This is in contrast to the total U.S. population at 6.8 deaths per 100,000.

Alaska's consumption rate of alcohol is one of the highest in the nation. Among Alaska Natives, alcohol abuse and its consequences are disproportionately high compared to Alaska's total population. The State of Alaska Advisory Board on Alcoholism and Drug Abuse (2001) reports that alcohol dependence and alcohol abuse in Alaska is nearly 14% compared to the national average of about 7%. They further report that in many Alaskan communities beer is cheaper than milk, fruit juice, or brand name soft drinks.

There are many alcohol-related problems among the Alaska Native population due to the unusually high rates of drinking. Alaska ranked fifth among 11 Indian Health Service sites for alcohol related illnesses and symptoms including liver cirrhosis, delirium tremens (DTs), and pancreatitis (Segal, 1998).

Other physiological consequences of alcohol abuse include cardiovascular problems, hypertension and cerebrovascular disorders, and neurological disorders such as hallucinations, blackouts, and dementia. The physiological ramifications of chronic alcohol abuse can lead to neurologically based intellectual decline. Mental problems such as depression, paranoia, personality changes, compulsions, and phobias are attributed to alcohol abuse.

Alaska has been among the five states with the highest annual rates of child abuse since the late 1980s (Segal, 1998). The Advisory Board on Alcoholism and Drug Abuse (2001) reports that parents in Alaska who were alcohol dependent, were three times more likely to abuse their children and four times more likely to neglect their children; approximately 81% of all Division of Family and Youth Services reports of child abuse involved alcohol and drug abuse.

Alaska has the highest reported incidence of Fetal Alcohol Syndrome (FAS) in the world (Advisory Board on Alcoholism and Drug Abuse, 2001). Segal (1998) reports that the FAS rate among Alaska Natives is 5.2 cases per 1,000 births as compared to 1 to 3 cases per 1,000 births for the United States. He further reports that in 1994, 39% of pregnant Alaska Native women were estimated to be at risk for delivering a baby prenatally exposed to alcohol or other drugs. The Advisory Board on Alcoholism

and Drug Abuse (2001) estimates that the lifetime cost for treating an FAS patient is \$1.5 million, which includes neonatal intensive care, medical and surgical services, speech therapy, behavior management, and residential care. They report that in 1999 there were 14 FAS births in Alaska. Because there are currently no established standards for diagnosing FAS, the actual number of FAS births is probably higher, closer to 28 births. This was based on the assumption that the incidence rate for FAS births for Alaska is similar to the dependence rate for alcohol abuse, which is double the national average. They further estimate the total FAS costs are \$42 million for the lifetime of 28 babies born in 1999.

Segal (1998) states that Alaskans have a higher risk of dying by accident or suicide than those in the Lower 48 states. These suicides have exceeded national rates for more than twenty years, and the percentage of suicides that were alcohol-related was almost twice the national average during 1983 and 1984. He further reports that the percentage was significantly higher among Alaska Natives than non-natives.

Alcohol abuse results in illness and injuries that increase health care costs, most significantly hospital costs. The Advisory Board on Alcoholism and Drug Abuse (2001) used these three sources to establish alcohol related hospital costs in Alaska:

(1) treatment for injuries complicated by alcohol abuse resulting in lengthy hospital stays, (2) illness indirectly related to alcohol including cancer of the esophagus, burns, or poisoning, and (3) illness or injuries directly related to alcohol which include cirrhosis or gastritis. They estimate the total cost in 1999 for alcohol abuse-related

hospital care in Alaska at \$48 million, other health care costs including pharmaceuticals at \$9 million, and nursing home care at \$403,000.

Lost productivity is another significant cost of alcoholism. Individuals abusing alcohol suffer physical and mental impairment resulting in reduced efficiency on the job, incarceration for alcohol-related offenses, participation at in-patient treatment facilities, hospitalization for alcohol-related illness or injury, or premature death. The Advisory Board on Alcoholism and Drug Abuse (2001) estimates that in 1999 lost productivity for the Alaska population that is alcohol related amounted to an economic value of \$100 million. This estimate is based on the annual average earnings for a worker in Alaska in 1999, multiplied by the number of persons who are alcohol dependent.

The Definition of Spirituality

Spiritual and religious values are a part of every group of people and every individual's search for meaning. Individuals can be deeply spiritual without participating in an organized religion. Spirituality is based on what happens in the heart and is a result of a person's experiences. Religion tries to conceptualize the experiences and codify them into a system. Religion is a social structure that has been organized to increase the development of spirituality in its members. Spirituality can occur in or out of the context of organized religion; not all aspects of religion are assumed to be spiritual (Maher & Hunt, 1993).

Miller (1998) states that to speak of the spiritual is to refer to that which is transcendent or transpersonal. Spirituality is typically understood at an individual level

as an idiographic aspect of the person. He reports that spirituality is multi-dimensional and includes religious and spiritual practices, a belief in regard to deity, an interrelatedness of living beings, spirit, and life that is beyond material existence, and experiences that are mystical or convictional. He further states that spirituality is feeling a serenity and oneness.

Witmer and Sweeney (1992) report that every culture or nation has religious beliefs that reflect what is considered sacred and essential for the sustenance of life. Some cultures have religious practices that focus on nature worship; others reverence a divine being. Some seek an inner consciousness so they can be in harmony with the cosmos. They also report that spirituality can embrace beliefs about reverence for life, human dignity, and human rights. Moral values are important to the spiritual self that guide our behavior in acting for our own well being and showing respect for the good of others. Pardini, Plante, Sherman, and Stump (2000) state that spirituality can encompass activities such as spending time in nature, artistic pursuits, and improving one's health. They state further that the concept of spirituality is a vague construct with many meanings and no widely accepted operational definition.

Warfield and Goldstein (1996) define spirituality as being concerned with whomever or whatever is most important in one's life. Their findings indicate that spirituality involves attitudes that are based on beliefs about relationships with self, others, and the outside world, as well as with life and God or a Higher Power. Pardini, et al. (2000) report that spirituality in recovering individuals seems to focus on a belief in God, faith in transcendental experiences, and adherence to moral values. When

individuals experience positive spirituality they feel that life has purpose and meaning; one has no need for addictive substances or behaviors. The opposite is true for those who suffer from alcoholism. Their lives are dominated by a negative spirituality (Warfield & Goldstein, 1996).

McCullough and Larson (1999) report that the 1993 Gallup survey determined that 90% of Americans pray occasionally, 97% believe that prayers are heard and have been answered occasionally, and 86% believe that prayer makes them better people. Prayer is central to religion and religious experience; it is also profoundly spiritual. Prayer represents one of the core elements of spirituality; prayer is thought, attitude, and action designed to connect with the sacred.

Petitionary prayer, asking God to meet one's specific needs, has been identified by McCullough and Larson (1999) as one of the most elementary forms of prayer. They state further that if one relies exclusively on petitionary prayer for coping it reflects "pleading for direct intercession" which has been identified as a marker for psychosocial distress after a negative life event.

Garrett and Wilbur (1999) give a broad definition of Native spirituality; the basis for Native spirituality across tribal nations is honoring a very sacred connection with the energy of life through harmony and balance. This is done with traditional values, which include the importance of community contribution, sharing, acceptance, cooperation, harmony and balance, attention to nature, family, and a deep respect for elders.

In many Native American languages, there is no word for “religion”. Spirituality is an underlying concept that permeates every aspect of a Native American’s life (Vick, Smith, & Iron Rope Herrera, 1998). Native American spirituality is closely connected to the natural world, unlike the Western view of spirituality being connected to the heavenly world. Native Americans believe in the spiritual essence of all life forms, plant, animal, and humans. They believe in the connection between mind, body, and spirit.

Since there is deep connection between mind, body and spirit, Native Americans believe that healing and worship are one and the same. The concept of health and wellness is not only a physical state, but also a spiritual one. For many Native American people, wellness through spirituality is not a part of life; it is life (Garrett & Carroll, 2000). Garrett and Wilbur (1999) show the connection between spirituality and healing in many Native American spiritual and traditional beliefs:

1. There is a single higher power known as Creator, Great Creator, Great Spirit, or Great One. There are also lesser beings known as spirit beings or spirit helpers.
2. Plants, animals, and humans are part of the spirit world. The spirit world exists side by side and intermingles with the physical world. The spirit existed in the spirit world before it came into a physical body and will exist after the body dies.
3. Human beings are made up of a spirit, mind, and body. They are all interconnected; therefore, illness affects the mind and spirit as well as the body.

4. Wellness is harmony in body, mind, and spirit; unwellness is disharmony in mind, body, and spirit.
5. Natural unwellness is caused by the violation of a sacred social or natural law of creation (e.g., participating in a sacred ceremony while under the influence of alcohol, drugs, or having had sex within 4 days of a ceremony).
6. Unnatural unwellness is caused by conjuring (witchcraft) from those with destructive intentions.
7. Each of us is responsible for our own wellness by keeping ourselves attuned to self, relations, environment, and universe.

A fundamental belief of many Native cultures throughout indigenous societies is that the earth is alive. To ensure balance in the Native's worldview it is necessary to consider the earth as a resource for living (Kawagley, 1995).

The Yupiaq in Alaska do not separate the things of earth into living or nonliving. They embrace the concept of interconnectedness. Hunting implements and tools were made of natural materials so that they were less likely to offend the hunted animal. Rituals and ceremonies were created with songs and dances to ensure that balance was always maintained or regained. These rituals, ceremonies, songs, and dances are performed to give thanks to the Spirit of the Universe and to reinforce the belief that all nature is alive. Kawagley (1995) states that these activities allow people to spiritually center themselves and reintegrate their relationship to nature and supernature, renew or gain new friendships, share, joke and laugh, and size up possible husbands or wives for marriageable offspring to ensure harmony and sustainability.

In his book, *Make Prayers to the Raven*, Nelson (1983) describes the Athabascan world-view. He writes that for the Koyukon Athabascan Indians located in the interior of Alaska, the human and natural world is closely interconnected with spiritual power; the foundation of Traditional medicine power lies in the Earth, which is the source of all preeminent spiritual power. He states that spirits reside in trees, birds, animals, fish, as well as ice, the Northern Lights, rivers, the moon, and the sun. People “make” prayers to animals, petitioning for good health or luck in hunting, or to contravene an evil sign. Prayers are offered to animal spirits to ensure good health or good luck in subsistence activities. Prayers made to the raven are explained by the belief, “It’s like talking to God, that’s why we talk to the raven. He created the world” (Nelson, 1983, p. 83). Prayer is an important part of the Athabascan world.

According to Nelson (1983), the Koyukon believe that the Raven has power to grant human wishes and to answer prayers made to it. Ravens have the power to influence life and death situations. They believe that living things can be used as religious objects to tap the power of their spirit, such as when camping under a large tree. The tree provides physical protection from the elements and a spiritual protection from harm or evil. Prayers are offered to the river and ice for a safe breakup. Prayers to the moon are given to find food. The Shamans, or medicine men, used the spirit power of the Northern Lights, animals, fish, and other entities to cure people, curse enemies, and attract game to certain hunting grounds and traplines. The Athabascan people pray to the spirits of the deceased regularly and burn offerings of food. Songs are sung to please the animal spirits (Nelson, 1983).

The Koyukon believe that human actions cause natural events; failing to behave correctly towards nature will bring harmful consequences, while acting properly ensures good luck and health. Things happen for a reason, often a spiritual one. This perception of nature dramatically influences the Koyukon people's behavior toward their environment. They depend so completely on the land and its resources for sustenance, which the Koyukon believe at times bless the people with abundance and at other times curse with scarcity. They perceive the environment as a conscious personified entity with supernatural powers, which blesses only the reverent (Nelson, 1983). Koyukon subsistence, viewed from this perspective, is more than an economic pursuit. Subsistence is bound to religious ideology and ritual practices.

The Koyukon view spirituality as an all-encompassing dimension where natural entities are endowed with spirits and spiritual power. Knowledge of these spirits is necessary for success in harvesting natural resources and living harmoniously with the environment. Koyukon tradition dictates that the people show respect or avoid disrespect for all natural entities, within guidelines of a code of etiquette and morality. Any offensive behavior towards natural entities is punished by bad luck, illness or death.

Many Koyukon people who are committed to their traditional religion are also faithful Christians. The traditional beliefs and behaviors, which are a living part of the present day Koyukon culture, co-exist comfortably with Christian ideology. The Koyukon people individually have their own way of approaching religion and the natural world. Beliefs and taboos are not respected in a uniform manner among the

Koyukon; there is much individualism with regards to their beliefs (Nelson, 1983).

Spirituality and Recovery

Literature from the Western perspective supports the practice of spirituality in the recovery process. Studies by Pardini, et al. (2000) have shown that recovering individuals could find a buffer against future relapse by engaging in various spiritual practices. They state that social support provided by spiritual or religious organizations assist individuals during the difficult transition period of early recovery. They summarize further stating that spirituality and religious observance may be effective in the treatment of substance abuse by providing an optimistic life orientation, greater social support, and a protection against stress and negative emotionality.

Loos (2002) reports that authors in the book *Alcoholics Anonymous World Services* allude to the lack of willpower and defenselessness an alcoholic feels. The authors of that book state that the only solution is for the individual to undergo a vital spiritual experience. They feel that the ideas, emotions, attitudes, and beliefs that guide the individual's life must be restructured.

Kissman and Maurer (2002) state that spirituality provides a moral framework that gives meaning to life, and spiritual healing parallels mental and emotional wellness. They state further that personal faith can promote recovery from major problems individuals encounter in their lives. This includes individuals who feel relatively powerless in controlling addictions; joining with a higher power may increase personal power to overcome the addiction.

Meditation is often identified as a relaxation technique, but is also seen in religious practices. Marlatt and Kristeller (1999) report that virtually all spiritual traditions have created meditative practices. They report further that the full value of meditative practices can be understood as tapping into the potential for the human mind to transcend its preoccupation with negative experiences. Many who practice meditation have experienced spiritual growth, a sense of inner calm, harmony, and transcendence. Meditation has been applied to the prevention of addictive behaviors. The effectiveness of transcendental meditation with alcohol and drug problems has been documented with a recent review of research (Marlatt & Kristeller, 1999).

Miller, Meyers, and Hiller-Sturmhöfel (1999) explain that the community reinforcement approach of alcoholism treatment eliminates positive reinforcement for drinking and enhances positive reinforcement for sobriety to achieve abstinence. This approach recommends increasing the range of enjoyable activities that do not involve drinking. Clients are helped to choose positive activities to fill time that was previously spent drinking and recuperating from its effects. They are encouraged to increase contact with other people in non-drinking activities, such as involvement in a church.

Social support has been shown to be positively associated with health and well-being (Fiala, Bjorck, & Gorsuch, 2002). These authors investigated social support in a religious context and developed a religious support measure to assess a person's perceived support from the congregation, church leaders, and God. Their findings support previous studies that using one's positive relationship with God as a basis for coping is positively associated with better psychological adjustment. They have also

found that persons who perceive God as supportive have more favorable outcomes than those who do not and that congregational support was also shown to be a distinct resource of support.

There have been many studies done about the effectiveness of Alcoholics Anonymous (AA) in recovery and sobriety. An area that is relevant to this study is spirituality and the role it plays in the recovery process. Humphreys, Moos, and Finney (1995) report that many former problem drinkers attribute their recovery to spiritual experiences and involvement in a community that values abstinence. AA provides a spiritually oriented and supportive community that strongly encourages abstinence.

Thomason (2000) determined that AA has been widely used as part of alcohol treatment programs for Native Americans, but it is the most controversial treatment modality because it is seen as incongruent with Native Americans' cultural orientation. He states that the "confessional" public style is a major problem because it is counter to the private family-centered setting traditionally used in handling problems. Many Native American clients are reluctant to express feelings or confess problems in counseling sessions or group meetings. He concludes that treatment centers where traditional Native American practices mixed with AA meetings and counseling have been more helpful to those who are acculturated to the Western lifestyle.

Most Native American clients, according to Thomason (2000), prefer a combination of standard treatment strategies in combination with traditional healing practices. Vick, et al. (1998) report that for some Native Americans AA's methods and values are in conflict with traditional beliefs and practices and the recovery process is

unsuccessful. They summarize that personal recovery programs can be more successful if they are grounded in tribal practices specific to each client's historical culture.

Few research efforts have specifically addressed American Indian or Alaska Native sobriety (Hazel & Mohatt, 2001). There is a lack of research in understanding spirituality and alcoholism recovery and sobriety. Napoleon (1991) believes that the primary cause of alcoholism among Alaska Natives is not physical but spiritual, and that the cure must also be of the spirit. Johnson and Johnson (1993) have found that prior to the late 1970s there was virtually no practice of Aboriginal spiritual ceremonies. An aboriginal group in Canada, the Alkali Lake Band, had purposely revived and relearned the traditional spiritual ceremonies for fifteen years by the time the Johnson and Johnson study was conducted. It was concluded that aboriginal spiritual ceremonies played a significant and substantial role in the recovery of the Alkali Lake community.

Proponents of AA and of the Alaska Native Sobriety Movement provide strong examples in their belief of spirituality as a critical component to recovery and sobriety (Hazel & Mohatt, 2001). These authors report that spiritual or religious involvement may be an important protective factor against substance abuse. The People Awakening project is a study by Hazel and Mohatt of resiliency factors among Alaska Native people in regards to alcohol abuse. The sample in their study defined spirituality as an integral component of culture and that spiritual development is essential to self-identity. They report that addictions are seen as a process of disconnection, of losing one's self and one's connection to the world around them. Conversely, recovery is a process of returning to one's self and one's connection to transcendent powers of the universe.

This includes connecting with ancestors, celebration and ceremony, meditation, prayer, and inspiration. They further define spirituality for a person on the path of sobriety as having the desire to be at peace with oneself, generating pride in one's cultural traditions, and seeking help from the spirit world of ancestors, elders, and a higher power. The definition of spirituality includes working to achieve balance and harmony in one's life and a sense of continuity and inspiration.

Similarly, the American Indian theory of addiction and recovery encompasses two worlds, the world in which we live and the world of the spirit. Alcohol recovery should have a focus on healing the spirit while centering on lifestyle and health, covering the physical, mental, emotional, and spiritual (Lowery, 1998).

Methodology

Research Design

A qualitative research design was used for this study. Life histories gathered by the People Awakening Project were analyzed. The People Awakening Project (PA) is a three-year study of pathways to sobriety among Alaska Natives. PA used two different interview formats. One was the Long Life History (LL) and the other was a Brief Life Story (BLS). The LL interviews used unstructured open-ended questions and typically lasted more than two hours, sometimes taking up to several days, although some were shorter. The BLS interviews were semi-structured and were usually around two hours in length with some taking several hours longer (see Appendices A and B). Interviews were recorded as participants told their stories and the tapes were transcribed.

Sample

PA interviewed a total of 103 participants from the five major Alaska Native groups, 100 of which were used in their analysis. PA divided the interviews into three groups: lifetime abstainers, non-problem drinkers, and individuals who have been sober for five years or longer. The author completed 21 of the interviews.

This study examined nine interviews of Athabascan participants who have been sober for five years or longer. This study was done to understand how spirituality is defined in the Athabascan culture and to determine the role of spirituality in recovery and sobriety among Athabascans.

Of these nine interviews the author conducted five and other members of the PA research team conducted four. There were three long-life history (LL) and six brief-life story (BLS) interviews (see Appendices A and B for protocols). There were five men and four women ranging in ages from 36 years to 63 years. The length of time they had been sober varied from 8 years to 23 years, with the average being 14 years sober.

Analysis

These life histories were analyzed using a grounded theory approach. Grounded theories are more likely to offer insight, enhance understanding, and provide a meaningful guide to action (Strauss & Corbin, 1998). Strauss and Corbin present a Paradigm model that synthesizes the data. In using this model, a theory emerges from the data as it is analyzed.

The analytic process was done in three stages. The first stage was a process called open coding where each interview is examined for the domain of spirituality (see

Table 3). I came up with the domain of spirituality after: (a) reading the interviews and thinking about what was said, (b) reading the literature, and (c) reviewing the PA definition of spirituality. Thus, the domain is the result of my being informed by the data; it is data based. I examined the interviews and open-coded segments using this definition of spirituality.

The Open Coding process involved going through each interview and extracting and separating the references of spirituality into broad categories. For example, each time prayer was mentioned I clipped it out of the interview and placed it in a pile called "Prayer". I put the clippings that mentioned any type of Christian Beliefs into another pile. By analyzing the data in this way I was able to determine a culturally grounded definition of spirituality.

The second stage involved axial or functional coding in which I examined all segments that contained examples of spirituality. I read each clipped section to determine the functions that each activity served in the recovery process. For example, "Praying" had several functions, one which was pleading for deliverance from the cravings of alcohol and another was to exercise faith and belief in a Creator or God.

In the final stage, I examined the role of spirituality by observing how spirituality fit into the PA paradigm model, the PA pathways to recovery. I analyzed how spirituality was helpful during the specific time periods to the individual for recovery and maintaining sobriety by placing the various functions with time periods in which they appeared to perform most critically. This process led to a paradigm model that expands the PA model.

Table 3

The Domain of Spirituality

1. Any mention of spirits in general or spirits of the participant's ancestors. This will be coded under 'Spirituality' or 'Traditional Indigenous' if appropriate.
 2. Strategies associated with transcendent or spiritual aspects of life. This includes:
praying, church attendance, connection with ancestors, dreams or visions, seeking guidance from God or a higher power or a spiritual leader or ancestors, and participation in spiritual ceremonies or religious rituals.
 3. References to experiences or realities "beyond our understanding".
 4. Spiritual aspects of nature.
 5. Comments that cannot be linked to a particular tradition or denomination.
 6. Gratitude rituals for food and preparing for or attending potlatches.
-

Results

Open Coding

Categories and definition of spirituality

There were eight categories that emerged from the data through the open-coding process:

1. Traditional Spirituality. These practices are from traditional Athabaskan indigenous beliefs and include gratitude rituals, subsistence activities, and practices taught by indigenous elders. A 39 year-old male reported, “But they do pray to the medicine men and the old people who went before them. They pray to them for help...my Mom always prayed to Grandpa O.”

2. Praying. This includes asking God or the Creator for help, praying for others, or others praying for you. A 63-year-old male said, “Pray for them. Praying for your family, your mother and father, alive or not, or your brothers and sisters if you have them. And your spouse...just pray for them.”

3. Christian Beliefs. Practicing and having beliefs that are taught in Christian religions, church attendance, having a relationship with God, having faith or spiritual beliefs. This was shared by a female age 54, “Well, the church helped me before, so I switched from my parish in the village over to the Immaculate Conception church. And they’re helping me there.”

4. Near-Life Experiences. These are sudden, intense spiritual experiences or spiritual awakenings that cause a change in how a person views his or her life. A 63

year-old male recounts his experience, "I went through this spiritual experience...this near life experience was not only a near life physical experience, but a near life spiritual experience."

5. Being a Teacher or Role Model. Having an active part in leading a congregation, teaching children or family about spirituality or being a role model for others. This was said by a female age 52, "That's part of the job, being a sober role model."

6. Sharing Experiences. Sharing one's experiences helps to increase one's own spirituality as well as encourages others. Some individuals shared their experience because they felt they should. A 44 year-old male said, "And I think that's why I stay sober today. I felt something, a serenity, a peace, and I had to share it with everybody. And talk about attracting people; they lived off my high."

7. Having a Purpose in Life. This is the feeling that one's life has a greater purpose, feeling that God has a design for you in this life or the next. A male, 63, told the interviewer, "We're supposed to be living, developing spiritually, too. Not only this view of physical experience in our earth experience...the older men are ready and willing to assist us to help us understand more of this higher life."

8. Music. This includes singing or listening to music to feel spiritually alive. A 44 year-old male shared, "Everything I did was to stay sober. If I listened to music it was to help me calm down, feel spiritually alive."

Spirituality became very personal to each individual. It supports and gives one a new identity. Individuals are able to create their own spiritual life. For some it is church

based and for others it is a combination of Christian beliefs and tradition indigenous practices. This was spoken by a female, age 54, “You don’t just have to stay traditional, you don’t have to stay the new way, whatever, the modern civilization. You can make yourself whatever way is good for you.” A female, age 52 shared this, “But right now I sort of combine those two. Just like, well, for instance, I noticed when our people pass away we have to burn food. And some natives, I mean some elders would pray as we burn food.”

These findings from the open coding process define spirituality for this sample of Athabascans in Interior Alaska. These findings show that spirituality comprises a belief in something that is transcendental, non-material, present in nature, and a part of subsistence practices. This belief includes a higher being as well as the presence of those who have lived before. Spirituality is experienced through a relationship with God or spirits of those who have lived before and the non-material world. Spirituality gives purpose, motivation, and inspiration. This leads to activity and practice and at times is transformative. It gives expression through prayer and music, sharing and giving.

Functional Coding

The open coding categories were examined to determine the functions of spirituality in the recovery process:

1. Belief and faith provide a foundation for how spirituality functions in recovery. This includes a belief in God or the Creator, faith that He will listen to prayers and that there is more to this life than a physical aspect; there is a spiritual aspect that should be acknowledged. A male, 49, made this statement, “And then the Creator is the

one that's helping me with all the things...and I start praying and all that." A 63 year-old male told the interviewer,

God says, you know that I created you and I'll always be with you. And did he leave the native people of the Americas or the indigenous people of the world or the Alaska Natives? He didn't abandon these native people...they were His creations, too.

2. Praying, to many of the participants, was an important part of their spirituality. Some individuals prayed to ask God to help them stop drinking. The function of prayer was pleading for deliverance from alcohol and the hold alcohol had upon them. A 44 year-old female said, "So, I got on my knees and I asked Jesus to come in my heart and I asked him to take out all the alcohol and all the bondage that I had with alcohol..." A male, 49 related, "I cry out to God and I pray, you know. I want to quit."

3. Replacement activities were important to individuals to avoid the use of alcohol. Instead of drinking they often engaged in spiritual activities that were a replacement for their usual drinking pattern. The following was stated by a 54 year-old female, " So I went back to the church...He is always going to help me." A 36 year-old female said, "And then I remember when things got tough in my life, I would go to church, like after I went sobriety I went to church."

4. Spirituality was a source for personal transformation for some individuals who were abusing alcohol and wanted to quit. Some participants told of dramatic spiritual experiences or awakenings; one called his a "Near Life Experience". These

experiences caused a transformation in their thinking and behavior so that they were able to change their lifestyle from active alcoholism to a new life of recovery and sobriety. This is evidenced by the following quotes, the first from a 44 year-old male, “I had an awakening...all of a sudden my soul came out and I got so terrified I jumped up and caught my soul and went down. I didn’t want to die. But that was awakening.” A 63 year-old male shared, “you can’t describe it, because it’s not physical – it’s spirit – it’s not an earth thing. It’s not an earth experience.”

5. Deliverance is another function of spirituality that is similar to a transformation. There were participants who told interviewers that their lives were full of drinking and they prayed to have their cravings removed. These participants shared that they experienced a true deliverance from alcohol through spirituality. A male age 39 said, “I haven’t had a drink since June the 4th of 1993 when the good Lord relieved me from the bondage of alcohol. God removed my desire to drink.” A female, 44 related, “I was an alcoholic...I put it in God’s hands and I asked him to help me. I asked him to take away, the deliverance, what the deliverance was, was God took away the desire for alcohol.”

6. Support was a very necessary function for some individuals trying to work through recovery to achieve sobriety. The support came from others in the church, or by attending meetings and feeling that God was there for them. A 54 year-old female told her interviewer,

So I went back to church, and it was like big time for me. It was like a revelation, I think for me. That there was somebody there; He is always going to help me. I just have to pray and He will help me.

A 44 year-old female shared,

I knew that Christians were a help in that area and I could go to them and get some release. By them praying for me...and when it would get really traumatic and hard to handle I'd find someone to talk to and someone to do something.

7. Spirituality provided a source of motivation during recovery for some individuals to work to achieve sobriety. This was evident by these words from a 44 year-old male, "I do go to church on Sunday, that was hard for me to go to church on Sunday, I'm a big football fan. But I'd go to church, really making an effort to change my life." A female, 54 said, "So I would say that the church, my faith is the number one, to help me keep sober."

8. Spirituality provided a source of inspiration for some individuals. Inspiration helped them during the recovery process to stay sober. This quote was spoken by a 44 year-old female, "I know how to get that wisdom by asking God. Anytime I'm faced with the situation...I just ask God...and He speaks to my spirit." A 39 year-old male shared the following, "I actually read the whole Bible when I was out at the tent. It's the only book I took out."

9. Meditation was a practice of spirituality that provided the functions of prevention of relapse during recovery as well as supporting sobriety and the good life that an individual has achieved. A 63 year-old male related, "I remember purposely, I

would sit down like two or three times a week and just sit down and just go through this relaxation session.” A male, age 44 told the interviewer, “Prayer and meditation, that’s really important to me, not only in the bad times, but in the good times.”

10. Another function of spirituality is to find oneself and find one’s purpose in life. Sharing one’s experiences and having a new role of contributing to others helped accomplish this. A 44 year-old male related, “It was like I knew my mission. This one particular time, we took a ride in the van, I must have been sharing galore.” A male, age 49 said, “I learned a lot about alcohol, and trying to help out as much as I can, using my traditional healing.”

Stages of Sobriety

People Awakening (PA) is a three-year study designed to provide an understanding of the sobriety process from an Alaska Native perspective. Life history interviews with Alaska Natives have been collected and the data has been examined using qualitative analysis. The grounded theory approach of this analysis helped develop a culturally grounded model of protective and recovery factors. As I analyzed the data I was able to determine what the definition of spirituality is for this sample of Athabascans. I was able to discover how spirituality is used in the recovery process to help attain sobriety. Due to the heuristic nature of this study, my results will suggest future research direction and treatment possibilities. The definition and functions of spirituality can be considered in formulating treatment and prevention programs.

From the model developed by PA, I used its four stages in this study of Athabascan sobriety: (a) Thinking It Over, (b) Turning Point, (c) Stage I Sobriety: Abstinence and Active Coping, and (d) Stage II Sobriety: "Life As It Is Meant To Be Lived" (see Figure 1). These stages appear to occur in the recovery process for the sample I studied. First comes a time of thinking it over and actively wanting to begin the recovery process. The turning point is a time where something influences a person to achieve the ability to stop drinking and begin the recovery process. Stage I sobriety includes activities or measures taken to abstain from alcohol and cope in a sober lifestyle. Stage II sobriety is living life as it is meant to be lived as seen by someone who has gone beyond recovery and is living a sober lifestyle.

Functional Codes and the Sobriety Process

Functional coding allowed me to examine the categories of spirituality and to break them down into the different and separate stages in the process of sobriety. Figure 1 shows where these functions of spirituality emerge in the sobriety process:

1. Thinking It Over is the first stage. In this stage the function of spirituality is Pleading. Pleading is praying to God or the Creator for deliverance from the bondage of alcohol and for strength to continue through the recovery process.

2. The second stage is Turning Point. Spirituality, in this study of Athabascans, was found to have two functions that help the participants turn their lives around or be able to begin the recovery process. These functions include: (a) transformation, and (b) deliverance. Some individuals went through a sudden intense spiritual experience that caused a transformation in their lives that helped them begin their journey of sobriety.

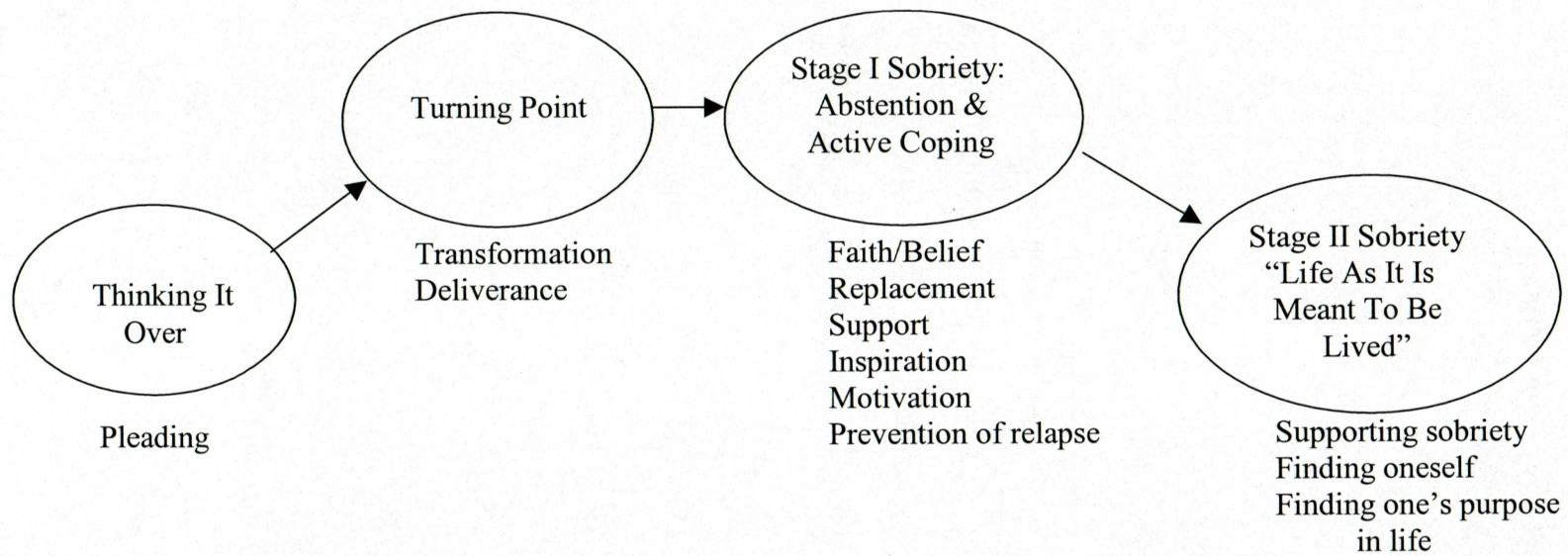


Figure 1. Athabascan Sobriety Process

Some were delivered from the cravings of alcohol so completely that they were able to stop drinking.

3. The third stage is Stage I Sobriety: Abstinence and Active Coping. This phase includes the functions: (a) Faith or Belief, (b) Replacement, (c) Support, (d) Inspiration, (e) Motivation, and (f) Prevention from relapse. Faith or Belief is feeling that recovery is possible by turning to spiritual activities or having a relationship with God or the Creator. Replacement is the action of drinking being replaced by spiritual activities, such as attending church meetings. Support is provided by attendance at church and by others praying for you. Inspiration is feeling that God is speaking to one's spirit during prayer and reading of the Bible. Inspiration was attributed to reading the Bible and having others pray for you. Motivation to make the effort to change one's life and stay sober was obtained by observing spiritual practices. Prevention of relapse was possible for some through meditation and prayer.

4. Stage II Sobriety: Life As It Is Meant To Be Lived include the functions of Supporting sobriety and the good life one has achieved, Finding oneself, and Finding one's purpose in life. Meditation is a way to support sobriety by trying to recapture the feelings experienced in the Turning Point and to help one deal with the good and bad times. Participants in Stage II are working on finding themselves. Some participants expressed that there is more to life than the physical; there is also a spiritual part of life. People will die and leave earth life and enter into a spiritual life. There is a purpose for everything that happens in one's life. Choosing to observe a blend of Traditional and Christian beliefs to find what suits them in their own lives is a way of finding oneself.

Sharing experiences and skills to help others enables individuals to find purpose in life. Becoming a role model and living a lifestyle that contributes to others is a function of spirituality in this last stage, "Life As It Is Meant To Be Lived."

The Athabascan Sobriety Process (see figure 1, pg. 33) is the theory that I came up with from this research process. It describes what function of spirituality helped most in what stage of sobriety for my sample of Athabascans.

Discussion

Convergence With Existing Literature

Athabascan spirituality.

Richard Nelson (1983) describes Athabascan spirituality in his book, *Make Prayers To the Raven*. Prayer is an important part of Athabascan life. Traditional practices include praying to the medicine man or shaman, to deceased ancestors, and to the raven who symbolizes the Creator. Prayers are also made to the spirits of animals, birds, fish, and natural entities in supplication for food, health, luck, and safety. The Shaman uses Spirit power to cure people, curse enemies, and attract game. It is important for the Koyukon Athabascans to harvest their food in a specified manner, observing traditional rules so that the animal's spirit is not offended.

Subsistence activities comprise spiritual practices of gratitude rituals and observances taught by indigenous elders. Meat is burned for those who have died, and songs are sung to please animal spirits. These are practices that many Athabascans still follow today. Among the Koyukon there is great variation in how subsistence practices are followed. Traditional beliefs toward nature are a living part of the present day

Koyukon, although each person follows rules and taboos differently and some not at all. The Koyukon people individually have their own way of following these traditions.

I have found similarities and differences between Nelson's findings and my study of Athabascan spirituality. Traditional spiritual practices outlined in Nelson's book differ from spirituality practices among my sample of Athabascans. Nelson wrote his book in 1983, twenty years ago. His work was done during 1968, 1970, 1971, and 1972 with his formal ethnographic work taking place September 1976 through July 1977. The practices and beliefs Nelson writes about are from an older generation, most who have since passed on. Most Athabascans in the present study do not fully embrace the traditional beliefs and practices described by Nelson.

The findings from this study show that spirituality comprises a belief in something that is transcendental, non-material, present in nature, and a part of subsistence practices. This belief includes a higher being as well as the presence of those who have lived before. In this study, participants have shared that prayers were made to God or the Creator. Prayers include supplications made in behalf of others, for those alive and for those who have passed on. Athabascans in this study prayed for deliverance from alcohol, for strength in the recovery process, and for the well being of others.

Shamanism is rarely practiced today, and participants in this study do not observe this practice. An old Shaman, now dead, reported,

All the medicine people in Alaska worked their power together in the First World War, trying to help the United States toward victory. In so doing they

shifted their source of power – the *sinh taala*’ from the earth itself--far away from their homeland and onto the battlefields. But they lacked the power to bring it all back and it became somewhat diffused. After that the shaman’s medicine powers began to wane (Nelson, 1983, p.30).

Nelson (1983) writes that many Koyukon Athabascans who are committed to their traditional religion are also practicing Christians. The results of my study suggest that Athabascan spirituality embraces practices of Christian beliefs blended with a practice of traditional beliefs or observance exclusively of Christian beliefs. This is consistent with Nelson’s view that the Koyukon people individually have their own way of approaching religion or the natural world; there is much individualism with regards to their beliefs (Nelson, 1983).

Native American and indigenous spirituality.

Indigenous peoples among some Native Americans, the Yup’ik, and Koyukon Athabascans believe that spirituality includes harmony and balance, which have a sacred connection with energy of life (Garrett & Wilbur, 1999; Kawagley, 1995; Nelson, 1983).

Kawagley (1995) reports that the Alaska Native group, the Yupiaq, have a respect for spiritual forces that govern the universe. They embrace the concept of interconnectedness of the things of the earth, both living and nonliving. Rituals, ceremonies, songs, and dances were created to give thanks to the Spirit of the Universe and to reinforce the belief that all nature is alive. Among the Athabascan we see a difference; they give thanks to God or the Creator. Their spirituality embraces Christian

beliefs and practices as well as some traditional observances. The Athabascans approach spirituality by blending both traditional and Christian ways in an individualized manner.

Among the diverse tribal groups of Native Americans traditional values include community contributions, sharing, acceptance, attention to nature, family, and a deep respect for elders (Garrett & Wilbur, 1999). From a pan-Indian perspective Vick, et al., (1998) state that there is no word for religion in many Native American languages and that spirituality is an underlying concept that permeates every aspect of a Native American's life. They further state that the Western concept of spirituality is connected with a heavenly world and a Native American concept of spirituality is of the natural world. These authors report that indigenous people believe in a higher power, Creator, or Great Spirit as well as spirit beings and spirit helpers, that plants and animals are a part of the spirit world, and that the Earth is alive and is a resource for the living. Among the indigenous people rituals and ceremonies were created with songs and dances to give thanks to the Spirit of the Universe.

In contrast to these Native American beliefs and values, there are similarities and differences in this study's Athabaskan sample. In it the participants did not share a concept of spirituality permeating every aspect of their lives. They talked about the importance of worshipping God, attending church, praying, and other activities. There were six who practiced some form of traditional spirituality, or were learning about indigenous beliefs and traditions, but their basic religious practices were Christian based.

In my sample, participants appear to follow the Western concept that spirituality is connected with a heavenly world. Most pray to God or the Creator and do not “make prayers” to the raven, animals, or other natural resources. All of those in this study observed Christian beliefs.

Spirituality and recovery.

Miller (1998) defines spirituality as that which is transcendent, multi-dimensional, and is interrelated to life that is beyond material experience, experiences that are mystical. Several studies (Kissman & Maurer, 2002; Miller, 1998; Pardini, et al., 2000) of Western literature suggest that the practice of spirituality is beneficial in the recovery process and that engagement in spirituality can provide a buffer against future relapse in alcohol recovery. They report that social support provided by spiritual or religious organizations appear beneficial to those in the recovery process.

The findings of Fiala, et al. (2002) suggest that support from God or a religious community has been shown to be helpful to individuals in the recovery process. Past research (Loos, 2002; Humphreys, et al., 1995) reports that AA proclaims that the only solution for alcoholism is for an individual to undergo a vital spiritual experience. They find that joining with a higher power may increase personal power of those who feel relatively powerless to overcome addiction from alcohol. Meditation has been applied to the prevention of addictive behaviors and its effectiveness has been documented (Marlatt & Kristeller, 1999). These authors describe meditation as a process when the human mind transcends negative experiences to achieve inner calm and harmony.

McCullough and Larson (1999) state that prayer is profoundly spiritual and represents one of the core elements of spirituality; thoughts, attitudes, and actions are designed to connect with the sacred. They further state that frequent prayer appears to be a stress deterrent and acts as a buffer against stress. They report that the most frequent types of prayer were for guidance and healing for self, healing and protection for others, thanksgiving, praise of God, and to be of service. Petitionary prayer involves asking God to meet the specific needs of oneself or significant others. These authors found that petitionary prayer for one's coping is likely to indicate pleading for divine intercession; praying for others is viewed as a form of coping with one's own stressful circumstance.

The findings of this study indicate that spirituality plays a major part in the recovery process for Athabascans (see Table 4). In all nine interviews Christian Beliefs were discussed as being very important to this sample of Athabascans.

From the nine interviews, there were seven who stated that praying was a very important part of their recovery process. They prayed for deliverance, for help to overcome the addiction to alcohol, and for the strength to continue in a sober lifestyle. These participants felt that praying was very helpful. They felt that they were being supported when others prayed for them. They prayed in behalf of others who were struggling with alcohol dependence.

Faith was reported as an important factor in seven interviews.

Six individuals observed traditional spirituality practices. No one individual practiced traditional spirituality exclusively; they were blended with observances of

Table 4

Spiritual Activities That Were Helpful for Recovery

There were 9 interviews in this study. The numbers below represents those who felt the following activity was helpful in their recovery and sobriety process.

- 9 Observance of Christian Beliefs
 - 7 Praying (this included: praying to overcome addiction, praying for strength to continue in a sober lifestyle, praying for others, and others praying for them)
 - 7 Faith
 - 6 Observance of Traditional Athabascan Spirituality
 - 5 Church Attendance
 - 5 Relationship with God
 - 4 Experiences That Were Dramatic and Life-Changing
 - 2 of these were "Near-Life Experiences" or out of body experiences. These were described as a critical event, a spiritual awakening.
 - 2 were Deliverance from the Cravings of Alcohol. These were described as "God took away the desire for alcohol".
 - 3 Sharing Spiritual Experiences
 - 3 Being a Role Model
 - 2 Meditation
-

Christian beliefs. These individuals felt that both traditional and Christian practices were important and each person participated at a different level. Some individuals observed traditional spiritual practices most of their lives while some were learning to incorporate them into their own spirituality.

Five attributed their church attendance as helping them in their recovery process. There were also five individuals who felt that their relationship with God was an important part of recovery and sobriety.

Of the nine participants interviewed, there were four who shared experiences that were dramatic and life changing. Two of those included "Near-life experiences" which were out of body experiences. The other two involved a sudden deliverance from the cravings of alcohol.

The two individuals in this study who shared these experiences described it as a critical event, a spiritual awakening in their lives. These experiences helped them to begin a sober lifestyle.

The two individuals who had a deliverance from alcohol had been praying for the cravings to be removed from them. They both described their deliverance as "God took away the desire for alcohol." These individuals continued to pray; prayer was important to them in maintaining their sobriety.

The "Near-life experiences" have been explained by Miller (1998) as a feeling of serenity and oneness experienced in this process of transformation. Connors, Toscova, and Tonigan (1999): (a) refer to serenity as experiencing an inner peace, (b) define it as feelings of tranquility, contentment, deep inner peace, and (c) use a working

definition that it is a spiritual experience of inner peace, trust, and connectedness that exists independently of external events.

Sharing one's spiritual experiences was reported as being important for three participants in this study. Three stated that being a role model helped them in maintaining sobriety. There were two individuals who said that meditation was very helpful to them.

Western literature discusses the importance of treatment and the benefits of attending AA and engaging in spiritual practices to achieve sobriety. Pardini, et al. (2000) noted that the continuous social support provided by a spiritual program such as AA could help individuals in maintaining sobriety during the difficult transition period of early recovery. Miller (1998) reports that the essence of AA's program is not the disease model, but that an alcoholic's best hope for sobriety is through accepting help from and directing his life toward a transcendent higher power. He states that one must have a spiritual maturity involving acceptance, humility, and serenity. He further reports AA teaches that spirituality drives out the possessive spirits of addiction. Humphreys, et al. (1995) states that many former problem drinkers attribute their sobriety to spiritual experiences and involvement with a religious organization that is supportive and spiritually oriented. Kissman and Maurer (2002) conclude that individuals who feel relatively powerless in controlling addiction may increase personal power by joining with a higher power, which in turn promotes spiritual healing and recovery.

In this sample of Athabascans there were only three participants of the nine who attended AA meetings. Another individual went to counseling and attended classes,

which were helpful in her recovery. The other five participants did not attend any treatment programs at all.

We can refer to the model developed in this study (see figure 1, pg. 33) to develop treatment programs. Once an individual has advanced through the stage of Thinking it Over, and has reached a Turning Point in their lives they are ready to enter Stage I: Abstinence and Active Coping. This study has shown that there are seven functions that help Athabascans in this stage: faith/belief, replacement activities, support from church and God, inspiration, motivation, and prevention of relapse. These functions have been served by church attendance, reading the Bible, meditation, praying, and sharing spiritual experiences. In Stage II: "Life As It Is Meant To Be Lived" the functions are supporting sobriety, finding oneself, and finding one's purpose in life. Being a spiritual role model, meditation, praying for others, and learning traditional spiritual beliefs and practices have achieved these functions.

By incorporating these findings, a treatment program could encourage participants to develop a belief in God or Creator, attend church or religious gatherings regularly, read the Bible, meditate, and pray. Individuals should be encouraged to participate according to their own individual beliefs and practices.

As they work through recovery and attain sobriety, participants could learn the importance of being a spiritual role model and to practice meditation, pray in behalf of others-- especially family members who are struggling with alcohol dependence, and learn traditional beliefs and practices.

Limitations of This Study

This sample consisted of nine interviews. My research yielded a definition of spirituality for these Athabascans and the role spirituality plays in recovery and sobriety for them. At this point it would not be accurate to assume that all Athabascans have the same definition of spirituality. Neither could we generalize the role that spirituality plays in their recovery and sobriety. I would need to study a larger sample using random sampling techniques to determine a definition for the entire Athabascan population. Furthermore, my findings would not define spirituality for any other Native group.

The ages of these participants ranged from 36 years to 63 years. There were no individuals younger than 36. It would be a more comprehensive study if there were some who were in their 20's and early 30's as well as more individuals in their 60's or older.

This study was conducted with persons who had been sober for five years or longer. The conclusions of this study may not define spirituality in the same way for those individuals who were lifetime abstainers or non-problem drinkers. In addition, the role that spirituality plays in their sobriety would most likely be different.

Suggestions For Future Research

The interviews provided a data set with richness and fullness that allowed me to elaborate the PA model in a way that has implications for future research. This includes qualitative and quantitative research as well as for treatment strategies.

The results of this study could be useful in determining treatment strategies among regional planners for the interior Athabascan group. Studying other Alaska

Native groups and comparing the results would help in organizing treatment and - prevention programs for alcohol abuse that would be more useful statewide. The results of these studies can be compared to findings of Native American studies for a more comprehensive understanding of indigenous spirituality and the recovery process.

This study of Athabascan sobriety is a good starting place to develop other in-depth research projects. A more complete definition of spirituality could be constructed with interviews that are structured. There are some questions I would like to see answered by each participant so that comparisons could be made on specific items.

Future studies with a larger sample size would be more informative. It is suggested that the sample include all Athabascan tribes so that the definition and role of spirituality is generalizable to the population. Future studies could include randomization of participants throughout the Athabascan region or within other Alaska Native regions. The randomization process would yield a sample that is more representative of all ages and experiences. Studies could be made of each Alaska Native group as well as all of Alaska for a broader study of indigenous spirituality.

There is a great need to continue research that will be beneficial to decreasing alcohol dependence and abuse among Alaska Natives and other indigenous people.

Conclusion

It has been well documented that the rate of alcohol abuse is high in Alaska, particularly among Native populations. The consequences include increased medical care for health and mental conditions, high rates of child abuse and FAS births, illness and injury, death and suicide, and lost productivity.

There have been many studies that examine recovery and sobriety from a Western perspective and fewer studies that look at indigenous recovery. There is little that discusses the role spirituality plays in recovery and sobriety. This study was conducted to define Athabascan spirituality and the role spirituality plays in their recovery and sobriety. The results of this study show that Athabascans have a unique definition of spirituality. It is a blend of traditional practices and Christian beliefs, and is practiced individually in differing ways. Spirituality does play a major role in the recovery process for most of the Athabascans who participated in this study.

There are limitations to this study because the sample size was small. This study may be used to launch future studies, such as in defining spirituality in other Alaska Native groups and discovering the role spirituality plays in their recovery. From these studies treatment and prevention programs can be created to better meet the needs of the Alaska indigenous population.

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Appendix A

Brief Life Story Interview Manual



PO Box 756480

University of Alaska Fairbanks

Fairbanks, AK 99775-6480

Toll Free: 1-877-474-5969

Brief Life Story Interview Manual

January 3, 2001

Revised January 18, 2001

CODE NUMBER: _____

SECTION A: Instructions

You have agreed to be an interviewer for the People Awakening Project. This is a very important responsibility. We hope your experience will be rewarding. You will be interviewing someone who has volunteered to participate in the project by telling their life story. This manual contains most everything you need to know in order to do the interview. It will tell you what to do to prepare for the interview, what questions to ask during the interview, and what to do after the interview. It has **six sections**:

- A. Instructions (white)
- B. Brief Life Story Protocol (blue)
- C. Demographic Interview (green)
- D. DrInC Interview (Lifetime section: light yellow and Lifetime & Past 5 Years section : dark yellow)
- E. C/S Coping Interview (pink)
- F. How to end the interview (white)

It is your responsibility to contact the person you will be interviewing and arrange a time and place to do the interview. It is also your responsibility to carry out the interview in a respectful and appropriate manner. We also need to make sure that the person doesn't experience any difficulties because of their experience with the interview, so it will be your responsibility to contact the person the day following the interview to make sure that they are doing fine.

The project will send you everything you need in order to successfully complete the interview. If you received this packet without any of the following, please contact Mary Stachelrodt at 877-474-5969 (toll free) and she will make sure you get it. You should have:

- 2 copies of the Participant Consent Form for the Brief Life Story Interview

CODE NUMBER: _____

- 2 copies of the Interview Tape Use Consent Form
- Brochures describing the People Awakening Project, the Oral History Project, and the Alaska Native Language Center (2 of each)
- Stamped envelop with cover letter to mail (or give) a copy of the consent forms to the person you will be interviewing before the interview
- Brief Life Story Interview Manual (this booklet)
- A letter with referral resources to give to the person you are interviewing
- 3 pieces of 11 x 14 inch drawing paper
- 6 colored marking pens
- Digital recorder, 2 disks, 2 microphones, spare batteries
- Cash/check to pay the person at the completion of the interview
- Return mailing folder (addressed and stamped)

Make sure the individual code number is on all of the disks, the disk case, on the consent forms and on the bottom of each page of the manual. There should be no identifying information on any of the interview paperwork, except for the consent forms.

CODE NUMBER: _____

SECTION B

Brief Life Story Interview Protocol

TO DO several days before the interview:

1. Contact the person by phone or in person to introduce yourself and explain to them that they have been selected to tell their life story. You may need to explain the project to them and answer any questions (see #2 below).
2. You should read (or translate) the following to the person you are interviewing:

“As you know, the People Awakening Project is looking to learn about the things that have helped people become and stay sober, or the kinds of things that have helped them not to have a problem with alcohol. As a person who has experience with sobriety (or non-problem drinking) your story can help us find some answers. The answers will be used to help other people to not have a problem with alcohol or to sober up.

The interview has two parts. During the first part, you will be asked to think about your life and to draw the important features that help explain your life today. This will take about 15-20 minutes. When you finish with your drawing, you can then share, in words, your life story that you drew. What you tell us will be tape-recorded. During the second part of the interview, you will be asked specific questions about the things that may have helped you to not have a problem with alcohol, and your experience with drinking alcohol. The entire interview shouldn't take more than 2 hours and we can stop and take a break whenever you want. All of your answers, the tape recording and your drawing will be mailed in confidence back to the People Awakening Project in Fairbanks. If you want, the project will send a copy of the tape recording and your drawing back to you after they have photo-copied it.”

Stop here and answer any questions that the person may have.

CODE NUMBER: _____

3. You should let them know that you will be the person who will interview them.

Check to see if this is ok with them or if they would prefer to be interviewed by someone else.

- If it is ok, explain about the consent procedure ...

“Before we can do the interview, the law requires that we inform you about your rights when participating in research and get your signature on an informed consent form. In addition, we also have an informed consent process so that you can tell us what you would like to happen with the tape recording after the project has completed their work and in what ways (other than the research) the project can use your voice recording. I will mail (give) both of these forms to you now so that you can look them over before we do the interview. We can go over them when we get together for the interview and you can sign them in my presence. Is that ok?”

- Set a date, time and place for the interview that is convenient for the participant and is quiet and private, and you won't be interrupted. The place should have a work table, if needed and electricity to plug in the recording device (if no electricity, make sure you have enough batteries!).
- Check to make sure they have all their questions answered and that they have a way of contacting you if something comes up. Thank them for their time and confirm the date and time before you say good-bye.
- Mail (or give) them a copy of each of the consent forms with the cover letter, along with a copy of each of the brochures.

TO DO day of the interview:

CODE NUMBER: _____

1. Make sure you have all of the materials that you will need to successfully complete the interview:
 1. Recorder, disks, 2 microphones, and spare batteries
 2. Interview guides and visual aids (brief life story, C/S Coping, DrInC)
 3. A copy of each of the consent forms and brochures
 4. Paper for drawing (more than one piece)
 5. Colored markers
 6. Cash/check to pay the person at the completion of the interview
 7. Something for you to do while they are drawing
2. Show up on time!
3. Introduce yourself and take a few moments to get settled, have some tea/coffee/water, and answer any questions...
4. Review the purpose of your visit and the process of the interview:

“As you know, the People Awakening Project is looking to learn about the things that have helped people become and stay sober, or the kinds of things that have helped them not to have a problem with alcohol. As a person who has experience with sobriety (or non-problem drinking) your story can help us find some answers. The answers will be used to help other people to not have a problem with alcohol or to sober up.

The interview has two parts. During the first part, you will be asked to think about your life and to draw the important features that help explain your life today. This will take about 15-20 minutes. When you finish with your drawing, you can then share, in words, your life story that you drew. What you tell us will be tape-

recorded. During the second part of the interview, you will be asked specific questions about the things that may have helped you to not have a problem with alcohol, and your experience with drinking alcohol. The entire interview

CODE NUMBER: _____

shouldn't take more than 2 hours and we can stop and take a break whenever you want. All of your answers, the tape recording and your drawing will be mailed in confidence back to the People Awakening Project in Fairbanks. If you want, the project will send a copy of the tape recording and your drawing back to you after they have photo-copied it."

Pause to see if there are any questions.

5. Indicate: "Before we begin, I need to go over the consent forms". Review and read the Participant Consent Form for the interview. In particular, make sure they understand their rights as a participant in a research project:
 - They do not have to do the interview; their participation in the research project is voluntary.
 - They do not have to answer any questions they do not want to.
 - If at any time they feel uncomfortable, they can ask you to stop the interview and continue at a later time or not continue at all.
 - All information they tell you will be strictly confidential. Their name will not be given out, or connected with any of the information given out by the project, unless they specifically request it or give us their permission, in writing, to do so [see Interview Tape Use Form].
 - The interview may bring up painful memories. If they need to talk to someone after the interview they can contact _____ (give them a copy of the contact information for counselors in their area).
 - Say to them: By law, there are mandated reporters – just like teachers or counselors who are required to report if a person is a danger to themselves or others or have / and or are engaged in child abuse; as interviewers for the project, we may be required to act as mandated reporters, so therefore please take note that you have been informed.

CODE NUMBER: _____

- They will receive \$15.00 to compensate them for their time. If they refuse the \$15.00, the project will use it to cover other costs. Make a note of this in the Interviewer Feedback Report.
- The project will send their drawing back to them if this is what they want. The project will also send them a copy of the tape recording of their interview if they want it.
- They will be put on the project's mailing list so that they will receive newsletters and updates about the project and its findings. If they do not want to receive this information, indicate so in your Interviewer Feedback Report.

Even if they have already signed the form, go over the rights section and ask if there are any questions. If they agree to participate, have them sign the form, you sign as a witness. If they have already signed the form without a witness, ask them if that is their signature and then you can sign as a witness.

6. You should go over the Interview Tape Use Consent Form with them. They do not have to do anything with it at this time. They can fill it out and sign it after they have completed the interview. They can also fill it out now if they want. If they fill it out now, you should ask them to review it after the interview is completed to make sure everything is still the way they want it, or to make any changes.
7. After all the consent forms have been reviewed, and the Participant Consent Form has been signed you can begin the interview process. Ask them if they are ready.
8. When ready...

Brief Life Story Interview

*"In order to help us understand and see your story, it would help if you would take the next 15 minutes or so to draw your life on this sheet of paper. You can use any colors or images you want. Feel free to use words too. Don't worry about how you draw, what you draw is what is important. You can draw whatever you want, whatever is most meaningful to you. Feel free to look at this card (**show card**) to help you think about the important events and influences in your life, both positive and negative. What*

CODE NUMBER: _____

happened? When did it happen? Where did it happen? High points and low points? What were the important influences or supports in your life? You might also want to show the turning points or changes and the important people and relationships in your life along the way. Think about your entire life, from the time you were born until the present. How would you picture your story?"

1. Pause and answer any questions. Assure them that we are not concerned about their drawing ability. They can draw whatever they want, whatever is meaningful to them, etc. Let them know that they will get a chance to explain their drawing and tell their story so you can record it after they have finished drawing.
2. Allow them 15-20 minutes for their drawing, let them know when they have about 5 minutes more. Take as much time as they need, however, they shouldn't be rushed. If they want to tell you about their drawing as they do it, turn the recorder on. However, it would be best if they waited until after they finished drawing. While they are drawing, you should find something to do so that you do not distract them. DO NOT "watch the clock."
3. When they are finished, ask if they would like to take a short break before they describe their story to you.
4. When ready, set up the recorder and attach the microphones to their and your shirt collars. Make sure that you or they are not wearing a nylon jacket or shirt since it will make crackling noises that will interfere with the recording of their voice. Turn the tape recorder on, check to make sure that it is working and that you can hear their voice on play back (ask them to say something and then play it back). If all the equipment is ready you can start the interview...
5. Ask them to describe their story to you.

"Could you please take the next 15 minutes or so and talk about what you drew, the images you used and their meaning. Share your life story?"

Listen without commenting, unless asked to do so (and be very non-judgmental if so.

CODE NUMBER: _____

Jot down notes for yourself for any follow-up questions to clarify their story. Adjust the volume setting on the recorder as the interview goes along. If they begin to talk softer, turn the volume up.

6. When they have completed their story, you may ask them to talk more about something what you feel was important to their story, or ask them questions about things that were not clear to you. If they talked about a person, ask them what their relationship was to that person. Also, you should ask some follow-up questions to get them to talk about some of the things the project is interested in hearing about if they haven't already talked about them. These are:

1. If the person **had a problem with alcohol in the past and is now 5+ years sober....**

- When did they stop drinking (when did their sobriety start) and how did they stop
- What helped them to stop drinking, what didn't help
- When did they first start drinking
- What were some of the negative consequences of their drinking
- What were some of the challenges of getting sober, and how did they deal with those challenges?
- How has their sobriety effected their life

OR, If the person is a **lifetime abstainer**

- Why do they think they drink so little? **OR** Why did they never start drinking?
- What helped? What didn't help?
- Was there ever a time when they were tempted to drink to get drunk? What happened? What stopped them?

OR If the person is a **non-problem drinker** (drinks but doesn't get drunk or in trouble)...

- Why don't they have a problem with drinking?
- What helps?
- What are some of the challenges? How do they deal with them?

CODE NUMBER: _____

- What negative consequences have they experienced when they do drink?
- Was there ever a time when they thought they might have a problem with drinking?
If so, what did they do?
- 2. **Important changes** or transitions in their life that influenced their sobriety (**or** their ability to not have a problem with drinking)?
- 3. **Their family** (as they grew up and now) and how they affected their sobriety (**or** their ability to not have a problem drinking)?
- 4. What their **life is like today**? (what do they do, how is their health, important relationships, work, hobbies, crafts, subsistence activities, etc.)
- 5. How do they stay **healthy**?
- 6. The **community** they grew up in, what was it like? What role did the community play in their drinking and their sobriety?
- 7. Did they ever **move** (go live somewhere else)? If so, when and why? Did those changes effect their drinking (or not drinking)?
- 8. Their **culture**, does it influence their sobriety? How?
- 9. Their **spirituality**, does it influence their sobriety? How?
- 7. In closing this part of the interview, ask one last question....
How do you see your life in the next 10-20 years?
- When the life story is completed, take a short break before moving on to section 2 of the interview (the Demographic Interview).

CODE NUMBER: _____

Brief Life Story visual prompt card

What happened?

When did it happen?

Where did it happen?

High points and low points?

What were the important
influences and supports?

Any changes or turning points?

Important people or relationships?

CODE NUMBER: _____

SECTION C:

Demographic Interview

- There are some things that the project will need to know about the person you are interviewing. Please **fill in or confirm** the following information about them. Please make any corrections that are needed.

Gender (circle the answer): Male Female

Birth date: Month: _____ Day: _____ Year: _____

Tribal Group (circle all that apply):

Athabascan

Aleut

Alutiq

Central Yup'ik or Cup'ik

Haida

Inupiaq

Siberian Yup'ik

Tlingit

Tsimshian

Other: _____

- Check to see if we have their correct mailing address and other contact information on the first page of this manual. Make any corrections needed.

CODE NUMBER: _____

- Ask the following:

1. *Would you like the project to send you a copy of the tape recording of this interview?*

(circle their answer)

NO

YES

2. *Would you like the project to send your drawing back to you after we have made a photocopy of it?*

NO

YES

"Before we move on to the next part of the interview, could you share a little bit about your background?"

1. What is your first language? (write in language)

2. What other languages do you speak?

3. What other languages do you understand (but don't speak)?

1. How much schooling have you completed (circle answer)?

Grade _____ (no high school)

Some High school

High School Diploma or GED

Some College or Technical Training (post-high school)

Associates Degree

Bachelor's Degree

Some Graduate Studies (no degree received)

Master's Degree

CODE NUMBER: _____

Doctoral Degree

Honorary Degree

2. Where did you go to grade school (circle all that apply and fill in blanks)?

In home village/city school (where?)

Boarding school (which one(s)?)

Home school

3. Where did you go to high school (circle all that apply and fill in blanks)?

In home village school (where?)

Boarding school (which one(s)?)

Home school

4. Have you ever been married? (circle answer)

NO

YES

If yes, are you currently married? (circle answer)

NO

YES

If yes, how long have you been married? _____ Years

Note: if the person states that they have a living arrangement other than being "married" legally, write/make a note of it here. _____

5. Do you have any children?

CODE NUMBER: _____

NO

YES

8a. If yes, how many? _____

8b. Do you have any grandchildren?

NO

YES how many? _____

Which of the following best describes your total family income this year? (circle answer)

Less than \$10,000

\$10,000 to \$19,999

\$20,000 to \$35,999

\$35,000 to \$49,999

\$50,000 to \$65,999

\$65,000 or more

6. What religion do you participate in? (circle answer)

Assembly of God

Baptist

Catholic

Episcopalian

Lutheran

Moravian

Mormon

Pentecostal

Quaker

Russian Orthodox

None

Other _____

CODE NUMBER: _____

7. How do you make your living (Circle one that applies most to that person)?

Commercial fishing, cannery worker	Health Aide
Logger, timber industry	Mental Health-Substance abuse Couns.
Mining industry	Food service worker
Subsistence (seasonal or full time)	Construction, heavy equipment operat.
Homemaker	Skilled worker, technician
Manager, administrator, gov. employee	Artist, craftsperson
Business owner	Firefighter
Sales, clerical	Student
Professional with advanced degree	Unemployed
Teacher or Teachers Aide	Retired
Social Worker	Other _____
Nurse or nurses aide	

8. Have you ever served in the Armed Forces?

NO

YES

If yes, which branch? _____

For how long? _____

9. Have you experienced any significant health problems?

NO

YES

CODE NUMBER: _____

If yes, ask them to describe (briefly list).

10. Which of the following best describes you at the present time?

Lifetime Abstainer

Recovering Alcoholic (currently abstaining for _____ years)

Light social (non-problem) drinker

Moderate social (non-problem) drinker

Heavy social (non-problem) drinker

Problem drinker

Alcoholic

Turn to next section: **Section D: DrInC-AN**

CODE NUMBER: _____

SECTION F: How To End The Interview

TO CLOSE the interview**That Day**

1. Go over the Interview Tape Consent Form and make sure that they fill out and sign both copies. If they had filled it out before the interview, have them check to make sure that it is still as they want it. Clearly mark any changes. They keep one copy and you send the other one back to the project.
2. Keep the signature page of the Participant Consent Form to send back to the project. The person you interview can keep the other pages for their information.
3. Give them the names and contact information of people in their area that they can contact if they experience any problems.
4. Remind them that they can also contact the project office at 877-474-5969 (information is on the consent form that they have a copy of)
5. Check your work. Review the interview manual and make sure that all questions that were supposed to be answered have been answered. If not, redo the sections/questions that you missed. Make sure the answers are clearly marked or written.
6. Make sure that they are emotionally doing ok before you leave. If unsure, suggest that they have a friend or family member come over to sit with them. Stay with them until someone arrives or until they are feeling better.

The Next Day:

1. Contact the person the day after the interview to see if they are feeling ok. If not, problem solve with them on who they can talk to. Remind them of the list of contact people that you gave them at the interviewer. Thank them for their participation in the People Awakening Project.

CODE NUMBER: _____

2. Unless otherwise arranged, mail all materials back to the People Awakening Project in the self-addressed and stamped mailing envelope/package. DO NOT fold the drawing.

What you should mail back:

1. Recording disk(s) in the protective case
2. The picture that the person drew
3. This interview manual with all the answers marked and the interviewer feedback report (next page) filled out with your answers
4. Signature page of the Participant Consent Form
5. The project's copy of the Interview Tape Use Consent Form (filled out and signed)
6. Equipment (if pre-arranged): recorder and microphones (markers?)

Four days later:

1. Contact the person again to see how they are doing and thank them again for their participation.

CODE NUMBER: _____

INTERVIEWER FEEDBACK REPORT

After the interview is completed, it will help us out if you could answer a few questions. Our project coordinator may also call you to get your impressions of the interview after we have received all of the materials.

- About how long did the interview take altogether? How many hours/minutes?

_____ hours; _____ minutes

- Did you do the interview in one sitting? (circle your answer)

YES

NO

If no, how many sittings? _____ sittings

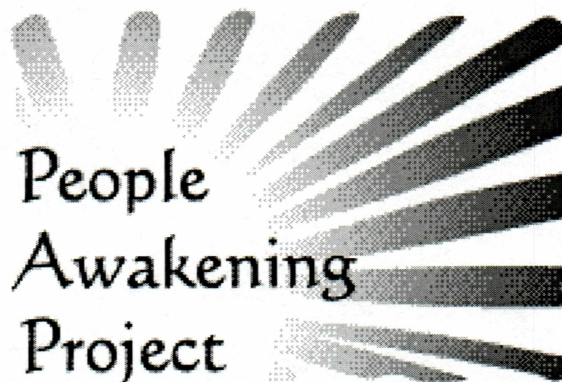
Over how many days? _____ day(s)

- Describe anything that happened during the interview that we should know about, including whether or not they choose to keep the \$15.00 or for the project to keep it.

CODE NUMBER: _____

Appendix B

Life History Interview Manual



PO Box 756480

University of Alaska Fairbanks

Fairbanks, AK 99775-6480

Toll Free: 1-877-474-5969

Life History Interview Manual

January 4, 2001

Revised January 18, 2001

SECTION A:

CODE NUMBER: _____

INTRODUCTION

You have agreed to be an interviewer for the People Awakening Project. This is a very important responsibility. We hope your experience will be rewarding. You will be interviewing someone who has volunteered to participate in the project by telling their life story. This manual contains most everything you need to know in order to do the interview. It will tell you what to do to prepare for the interview, what questions to ask during the interview, and what to do after the interview. It has **six sections**:

- A. Instructions (white)
- B. Life History Protocol (blue)
- C. Demographic Interview (green)
- D. DrInC Interview (section A: light yellow and section B: dark yellow)
- E. C/S Coping Interview (pink)
- F. How to end the interview (white)

It is your responsibility to contact the person you will be interviewing and arrange a time and place to do the interview. It is also your responsibility to carry out the interview in a respectful and appropriate manner. We also need to make sure that the person doesn't experience any difficulties because of their experience with the interview, so it will be your responsibility to contact the person the day following the interview to make sure that they are doing fine.

The project will send you everything you need in order to successfully complete the interview. If you received this packet without any of the following, please contact Mary Stachelrodt at 877-474-5969 (toll free) and she will make sure you get it. You should have:

- 2 copies of the Participant Consent Form for the Life History Interview
- 2 copies of the Interview Tape Use Consent Form
- Brochures describing the People Awakening Project, the Oral History Project, and the Alaska Native Language Center (2 of each)

CODE NUMBER: _____

- Stamped envelop with cover letter to mail (or give) a copy of the consent forms to the person you will be interviewing before the interview
- Life History Interview Manual (this booklet)
- A letter with referral resources to give to the person you are interviewing
- Digital recorder, 6 disks, 2 microphones, spare batteries
- Cash/check to pay the person at the completion of the interview
- Return mailing folder (addressed and stamped)

Make sure the individual code numbers are on the disks, on the disk case, on the consent forms and on the bottom of each page of the manual. There should be no identifying information on any of the interview paperwork, except for the consent forms.

CODE NUMBER: _____

SECTION B

Life History Interview Protocol

TO DO several days before the interview:

1. Contact the person by phone or in person to introduce yourself and to explain to them that they have been selected to tell their life story. You may need to explain the project to them and answer any questions (see #2 below).
2. You should read (or translate) the following to the person you are interviewing:

“As you know, the People Awakening Project is interested in how some Alaska Native people never have a problem with alcohol, or have a problem but get sober. As a person who has experience with sobriety (or non-problem drinking) [use the terms appropriate to the person’s sobriety category] your story can help us find some answers. The answers will be used to help other people to not have a problem with alcohol or to sober up.

We are interested in the story of your life in all of its detail. As you know, we are interested in how you have dealt with alcohol and been successful in sobriety. But we are also interested in hearing about your life in general, as you see it. If we can begin to understand your whole life, we can more fully understand what you mean when you tell us about the things that have been important in your sobriety.

What you tell us will be tape-recorded. We don’t want to ask too many questions, but give you a chance to talk to us about your life. You can begin wherever you wish. I might ask a question every once in a while. If you want me to ask more please let me know. We will have as much time as you need. The interview might go two or three hours and we may need to continue after taking a break. I can come back later the same day or the following day and the day after, until you

CODE NUMBER: _____

have said what you want. We can stop and take a break whenever you want. All of your answers and the tape recording will be mailed in confidence back to the People Awakening Project in Fairbanks. If you want, the project will send a copy of the tape recording back to you. After we finish recording your life story, there is a second part of the interview, in which you will be asked specific questions about the things that may have helped you to not have a problem with alcohol, and your experience with drinking alcohol."

Stop here and answer any questions that the person may have.

3. You should let them know that you will be the person who will interview them. Check to see if this is ok with them or if they would prefer to be interviewed by someone else.

- If it is ok, explain about the consent procedure ...

"Before we can do the interview, the law requires that we inform you about your rights when participating in research and get your signature on an informed consent form. In addition, we also have an informed consent process so that you can tell us what you would like to happen with the tape recording after the project has completed their work and in what ways (other than the research) the project can use your voice recording. I will mail (give) both of these forms to you now so that you can look them over before we do the interview. We can go over them when we get together for the interview and you can sign them in my presence. Is that ok?"

- Set a date, time and place for the interview that is convenient for the participant and is quiet and private, and you won't be interrupted. The place should have electricity to plug in the recording device (if no electricity, make sure you have enough batteries!). If recording in the MONO mode, you will need to put in a new battery every time you change the disk (about 21/2 hours).

CODE NUMBER: _____

- Check to make sure they have all their questions answered and that they have a way of contacting you if something comes up. Thank them for their time and confirm the date and time before you say good-bye.
- Mail (or give) them a copy of each of the consent forms with the cover letter, along with a copy of each of the brochures.

TO DO day of the interview:

1. Make sure you have all of the materials that you will need to successfully complete the interview:
 1. Recorder, disks, 2 microphones, and spare batteries
 2. Interview guides and visual aids (Life History, C/S Coping, DrInC)
 3. A copy of each of the consent forms and brochures (PAP and referral sources)
 4. Cash/check to pay the person at the completion of the interview
2. Show up on time!
3. Introduce yourself and take a few moments to get settled, have some tea/coffee/water, answer any questions... You might need to briefly review the purpose of the interview but try to use different language than what you used the last time so that you have as relaxed and ordinary style as possible.
4. Indicate: "Before we begin I need to go over the consent forms." Review or read the Participant Consent Form for the Life History Interview with the person. In particular, make sure they understand their rights as a participant in a research project:
 - They do not have to do the interview; their participation in the research project is voluntary.
 - They do not have to answer any questions they do not want to.
 - If at any time they feel uncomfortable, they can ask you to stop the interview and continue at a later time or not continue at all.

CODE NUMBER: _____

- All information they tell you will be strictly confidential. Their name will not be given out, or connected with any of the information given out by the project, unless they specifically request it or give us their permission, in writing, to do so [see Interview Tape Use Form].
- The interview may bring up painful memories. If they need to talk to someone after the interview they can contact _____ (give them a copy of the contact information for counselors in their area).
- Say to them: By law, there are mandated reporters – just like teachers or counselors who are required to report if a person is a danger to themselves or others or have / and or are engaged in child abuse; as interviewers for the project, we may be required to act as mandated reporters, so therefore please take note that you have been informed.
- They will receive \$25.00 to compensate them for their time. If they refuse the \$25.00 then the project will use it to cover other costs. Make a note of this in your Interviewer Feedback Report.
- The project will send them a copy of the tape recording of their interview if they want it.
- They will be put on the project's mailing list so that they will receive newsletters and updates about the project and its findings. If they do not want to receive this information, indicate so in your Interviewer Feedback Report.

Even if they have already signed the form, go over the rights section and ask if there are any questions. If they agree to participate, have them sign the form, you sign as a witness. If they have already signed the form without a witness, ask them if that is their signature and then you can sign as a witness.

5. You should go over the Interview Tape Use Consent Form with them. They do not have to do anything with it at this time. They can fill it out and sign it after they have completed the interview. They can also fill it out now if they want. If they fill

CODE NUMBER: _____

it out now, you should ask them to review it after the interview is completed to make sure everything is still the way they want it, or to make any changes.

After all the consent forms have been reviewed, and the Participant Consent Form has been signed you can begin the interview process. When ready, set up the recorder and attach the microphones to their and your shirt collars. Make sure that you or they are not wearing a nylon jacket or shirt since it will make crackling noises that will interfere with the recording of their voice. Turn the tape recorder on, check to make sure that it is working and that you can hear their voice on play back (ask them to say something and then play it back). If all the equipment is ready you can start the interview...

Life History Interview

As you know, the People Awakening Project is interested in how some Alaska Native people never have a problem with alcohol, or have a problem but get sober. As a person who has experience with sobriety (or non-problem drinking) [use the terms appropriate to the person's sobriety category] your story can help us find some answers. The answers will be used to help other people to not have a problem with alcohol or to sober up.

We are interested in the story of your life in all of its detail. As you know, we are interested in how you have dealt with alcohol and been successful in sobriety. But we are also interested in hearing about your life in general, as you see it. If we can understand your whole life, we can more fully understand what you mean when you tell us about the things that have been important in your sobriety.

What you tell us will be tape-recorded. We don't want to ask too many questions, but give you a chance to talk to us about your life. You can begin wherever you wish. I might ask a question every once in a while. If you want me to ask more

CODE NUMBER: _____

please let me know. We will have as much time as you need. I can come back the following day and the day after, until you have said what you want. We can stop and take a break whenever you want."

Wait a bit and more than just a breath, several minutes if necessary, until the person either asks a question of you, such as: "Where should I start?" or starts. You will learn to trust your sense of when it is appropriate to speak but we want you to learn to have longer pauses if that is not your typical speaking style. Let the person tell you who they are from their own point of view. Some people will ask for more guidance. If they want you to offer more direction, you can ask them to begin to talk about whatever part of their life they would like to talk about. Some people start with the present and work backward, or at sometime in the past (their birth, their grandparents) and work forward, others move forward and back in time as they tell their story. If they are having a hard time with how open-ended this approach is, then you can begin to ask some of the following questions, e.g. tell me about your childhood or about your family, tell me about life in the village growing up.

DO A RECORDER CHECK AFTER A FEW MINUTES TO MAKE SURE THAT IT IS WORKING OKAY. Go back 1 track and listen to it on the headphones, also make sure that it is making a new track every four (4) minutes. If for some reason equipment is not working, reschedule the interview.

Our preference would be to allow the person to construct their narrative in their own way. It's often good to tie your questions in to something they already talked about. For example, for item #1 below, if they haven't talked much about people who were important in their life, except their grandmother, you might

CODE NUMBER: _____

ask: *"You talked a little about your grandmother. Were there other people who were important in your life?"*

Ideally then, you would pay close attention to what they are saying, but limit your own comments to:

- 1) Paraphrasing what they have said ("So I guess your Godmother was a really important person to you");
- 2) very limited self disclosure ("Yes I understand", or "I've been there"); and,
- 3) reflecting feelings back (e.g. "That must have been hard. It really encouraged you to change?").
- 4) Clarification. Ask questions or use paraphrase (e.g. "By did you mean?")
- 5) Elaboration. "Could you tell me a bit more about...?"
- 6) OPEN ENDED QUESTIONS: TRY TO MAKE SURE TO USE OPEN ENDED QUESTIONING, E.G. "WHAT DOES SPIRITUALITY MEAN TO YOU? OR HOW DID YOU EVER RESIST THE PRESSURES YOU WERE FEELING TO DRINK WITH YOUR FRIENDS?"

BELOW ARE DOMAINS THAT WILL HELP STRUCTURE YOUR QUESTIONING:

At breaks in the interview and after the day's interviewing is complete during the evening, check domains the person has covered. Listen to parts of the tapes. Jot down notes for any follow-up questions to clarify their story. Have a transition ready to restart the session, e.g. "We were talking aboutand you were telling me about We can begin there or any place you want to.

Adjust the volume setting on the recorder as the interview goes along. If they begin to talk softer, turn the volume up. MAKE SURE THAT YOU CHECK

CODE NUMBER: _____

THE RECORDER PERIODICALLY TO MAKE SURE IT IS WORKING.

Listen on the headphones and make sure it is laying down new tracks.

When the participant is all done, ask him or her about any areas s/he didn't cover

When they have completed their story, you may ask them to talk more about something that you feel was important to their story, or ask them questions about things that were not clear to you. If they talked about a person, ask them what their relationship was to that person. Also, you should ask some follow-up questions to get them to talk about some of the things the project is interested in hearing about if they haven't already talked about them.

DOMAINS: These are areas that you can explore and also check to see if the participant has covered. We have some possible probes that you could use. You can also invent some of your own. There are two levels for each domain. In the first part, your focus is on the person's general life story. In the second you ask more specifically about how this relates to their sobriety or maintaining a healthy life free of alcohol abuse. Make sure the questions are tailored to fit the sobriety category. Pay attention to each of these areas as you hear their story and possibly probe for more information if it seems appropriate.

I. Developmental issues or factors. We are interested in how the person's life has unfolded, how they have grown, how they construct the important periods in their life, what their family was like, how things have changed for them, such as:

- A. What was your life like at different times: as a child, teenager, young (married) adult, older adult, and as an elder? Fit the question to the person's age. Then see if they can reflect on what happened at various times that influenced their sobriety.

CODE NUMBER: _____

B. What were the turning points in your life? How have they affected your sobriety....?

- a. When did you take your first drink: When were your first thoughts about drinking?
- b. If you had a drinking problem in the past, when did you first try to stop?
And how?
- c. How has your motivation for maintaining sobriety/or drinking changed over a period of your life? Say, as a teenager, as compared to now?
How did the way you drink change at different stages of your drinking?
What is different today about your attitude toward your sobriety/drinking, now that you are older?

II. Significant others/family. Friends, parents, extended family, siblings others who might have been very influential. There will be times when you ask more questions as they mention them such as:

A. Who were the people important in your life? How did they affect your sobriety?
How has your family helped or hindered your sobriety or attitudes about drinking?

B. Role models? Did you have any that stand out that you wanted to be like? How did they affect your sobriety or your life in general?

Cultural Factors. How has their cultural experiences influenced them living a healthy life or changing their life from drinking to healthy living. Has their culture

CODE NUMBER: _____

sustained them and what about the influence of other cultural life experiences? We are looking for a sense of their cultural experiences and how they structure their identity.

You could ask:

A. Were there specific things about your culture or other cultures that have been important in your sobriety or non-problem drinking?

- a. Were there things about your culture or other cultures that hindered your sobriety?
- b. How do you think being a woman/man made a difference in terms of your developing a healthy life?

B. Were there things, which happened, in your village or to family **in the past**, which have been important in your life? If they say yes, please work with them to identify what the event or thing that happened was, and how it affected them or their family/community.

- a. Has the place in which you live supported your sobriety, or not, and how?

C. Could you tell us more about how you think about yourself as an Alaska Native and what has influenced your sense of being an Alaska Native? How has that affected the way you have dealt with alcohol?

IV. Spirituality. This area seems to come alive easily or may be a bit hidden. A person may talk about religion. They may identify something that is an experience of major proportions that they see as spiritual. This may mean mysterious or from another world or sacred. Explore when possible how they understand this part of their experience and how it might relate to healthy living, you might ask:

CODE NUMBER: _____

A. Has spirituality been important in your life? Please explain in your own words what you mean by spirituality and how it has been important to you.

Feel free to explore religion here and how the person utilizes either or both Native spirituality and Western religion.

If it has not come up ask how it has been important in their sobriety processes.

V. Coping strategies. This is more the “how done”. How does s/he deal with everyday living, making decisions, avoiding or confronting problems, maximizing their health, handling alcohol or risk? These might overlap with culture, spirituality, and family. They also might be cognitive, e.g. avoid thinking about things or behavioral avoidance to

reduce risk or maximize strengths. You might ask the following:

A. Why did you stop drinking, or why do you think you never drank abusively?

Remember to fashion the questions based on that person’s category.

a. Who influenced you the most about stopping drinking, staying sober or not having a problem at all with alcohol?

b. How do you stay healthy?

c. Did you go to treatment? Or seek help? If so, what kind of help did you get?

How did they help you or hinder your process to stay sober?

B. How did you deal with wanting to drink, or when others wanted you to drink?

a. How did you feel when you refused to drink with someone?

CODE NUMBER: _____

- b. How did they react when you refused?
 - c. What did you say or do to avoid drinking with them?
- C. Do you have any little trick that you have developed that you use to remind yourself or encourage your self if you faced wanting to or feeling pressure to abuse alcohol?
- D. Do sports or physical activity play a part in your sobriety/health consciousness?
- E. Has any method you use to improve your physical health helped with you with your sobriety, such as herbal therapy, alternative healing techniques or changes in diet?
- F. If you were to name a significant factor of your healing process/sobriety process, what would it be that comes first to your mind?

When the life story is completed, take whatever break is necessary before moving on to section 2 of the interview (the Demographic Interview).

CODE NUMBER: _____

SECTION C:

Demographic Interview

- There are some things that the project will need to know about the person you are interviewing. Please **fill in or confirm** the following information about them. Please make any corrections that are needed.

Gender (circle the answer): Male Female

Birth date: Month: _____ Day: _____ Year: _____

Tribal Group (circle all that apply):

Athabaskan

Aleut

Alutiq

Central Yup'ik or Cup'ik

Haida

Inupiaq

Siberian Yup'ik

Tlingit

Tsimshian

Other: _____

- Check to see if we have their correct mailing address and other contact information on the first page of this manual. Make any corrections needed.

CODE NUMBER: _____

- Ask the following:

1. *Would you like the project to send you a copy of the tape recording of this interview? (circle their answer)*

NO

YES

“Before we move on to the next part of the interview, could you share a little bit about your background?”

1. What is your first language? (write in language)

2. What other languages do you speak?

3. What other languages do you understand (but don't speak)?

4. How much schooling have you completed (circle answer)?

Grade _____ (no high school)

Some High school

High School Diploma or GED

Some College or Technical Training (post-high school)

Associates Degree

Bachelor's Degree

Some Graduate Studies (no degree received)

Master's Degree

Doctoral Degree

CODE NUMBER: _____

Honorary Degree

5. Where did you go to grade school (circle all that apply and fill in blanks)?

In home village/city school (where?)

Boarding school (which one(s)?)

Home

school _____

—

6. Where did you go to high school (circle all that apply and fill in blanks)?

In home village school (where?)

Boarding school (which one(s)?)

Home school _____

CODE NUMBER: _____

7. Have you ever been married? (Circle answer)

NO

YES

If yes, are you currently married? (Circle answer)

NO

YES

If yes, how long have you been married? _____ Years

Note: If the person states that they have a living arrangement other than being "married" legally, make of note of it here.

8. Do you have any children?

NO

YES

8a. If yes, how many? _____

8b. Do you have any grandchildren?

NO

YES

If yes, how many? _____

9. Which of the following best describes your total family income this year (circle answer)?

CODE NUMBER: _____

Less than \$10,000
\$10,000 to \$19,999
\$20,000 to \$35,999
\$35,000 to \$49,999
\$50,000 to \$65,999
\$65,000 or more

10. What religion do you participate in? (Circle answer)

Assembly of God

Baptist

Catholic

Episcopalian

Lutheran

Moravian

Mormon

Pentecostal

Quaker

Russian Orthodox

None

Other _____

CODE NUMBER: _____

11. Which of the following best describes your current occupation (Circle one)?

**Commercial fishing, cannery
worker**

Logger, timber industry

Mining industry

Subsistence (seasonal or full time)

Homemaker

**Manager, administrator,
gov. employee**

Business owner

Sales, clerical

Professional with advanced degree

Teacher or Teachers aide

Social worker

Nurse or nurses aide

Health Aide

Mental Health/Substance Abuse Couns.

Food service worker

Construction, heavy equipment oper.

Skilled worker, technician

Artist, craftsperson

Firefighter

Student

Unemployed

Retired

Other, _____

12. Have you ever served in the Armed Forces?

NO

YES

If yes, which branch? _____

for how long? _____

13. Have you experienced any significant health problems?

NO

YES

CODE NUMBER: _____

If yes, ask them to describe (briefly list)

14. Which of the following best describes you at the present time?

Lifetime Abstainer

Recovering Alcoholic (currently abstaining for _____ years)

Light social (non-problem) drinker

Moderate social (non-problem) drinker

Heavy social (non-problem) drinker

Problem drinker

Alcoholic

Turn to next section: **Section 3: DrInC**

CODE NUMBER: _____

SECTION F:

HOW TO END THE INTERVIEW

TO CLOSE the interview

That Day:

1. Go over the Interview Tape Consent Form and make sure that they fill out and sign both copies. If they had filled it out before the interview, have them check to make sure that it is still as they want it. Clearly mark any changes. They keep one copy and you send the other one back to the project.
2. Keep the signature page of the Participant Consent Form to send back to the project. The person you interview can keep the other pages for their information.
3. Give them the names and contact information of people in their area that they can contact if they experience any problems.
4. Remind them that they can also contact the project office at 877-474-5969 (information is on the consent form that they have a copy of).
5. Check your work. Review the interview manual and make sure that all questions that were supposed to be answered have been answered. If not, redo the sections/questions that you missed. Make sure the answers are clearly marked or written.
6. Make sure that they are emotionally doing ok before you leave. If unsure, suggest that they have a friend or family member come over to sit with them. Stay with them until someone arrives or until they are feeling better.

The Next Day:

CODE NUMBER: _____

1. Contact the person the day after the interview to see if they are feeling ok. If not, problem solve with them on whom they can talk to. Remind them of the list of contact people that you gave them at the interviewer. Thank them for their participation in the People Awakening Project.
2. Unless otherwise arranged, mail all materials back to the People Awakening Project in the self-addressed and stamped mailing envelope/package. DO NOT fold the drawing.

What you should mail back:

1. Recording disk(s) in the protective case
2. This interview manual with all the answers marked and the interviewer feedback report (next page) filled out with your answers
3. Signature page of the Participant Consent Form
4. The project's copy of the Interview Tape Use Consent Form (filled out and signed)
5. Equipment (if pre-arranged): recorder and microphones

Four days later:

Contact the person again to see how they are doing and thank them again for their participation.

CODE NUMBER: _____

INTERVIEWER FEEDBACK REPORT

After the interview is completed, it will help us out if you could answer a few questions. Our project coordinator may also call you to get your impressions of the interview after we have received all of the materials.

- About how long did the interview take altogether? How many hours/minutes?

_____ Hours; _____ minutes

- Did you do the interview in one sitting? (Circle your answer)

YES

NO

If no, how many sittings? _____ Sittings

Over how many days? _____ Day(s)

- Describe anything that happened during the interview that we should know about, including whether they want the \$25.00 or for the project to keep it to cover costs.
